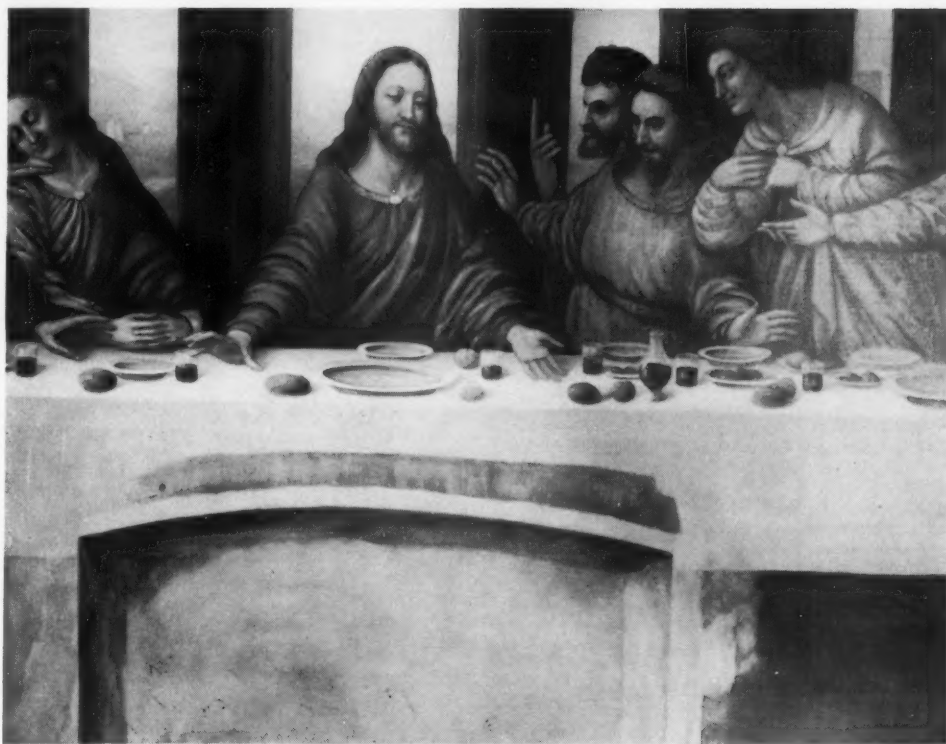


Victory Without Hate

CHURCH MANAGEMENT



Central Figures in Karl Eberlein's Copy of
da Vinci's "The Last Supper"

**APRIL
1943**

**VOLUME XIX
NUMBER SEVEN**

Advertisers' Index

Page

A

Abingdon-Cokesbury Press.....	37
American Sunday School Union.....	40
Ashtabula Sign Co.....	39
Austin Organs, Inc.....	48

B

Board of Publication, Reformed Church in America.....	43
Bond Slide Co.....	42
Broadman Press.....	51
Brunswick Seating Corp.....	40

C

Cardmaster, Inc.....	31
Central University.....	48
Chicago Theological Seminary, The.....	55
Church Management.....	31, 58
Church World Press, Inc.....	48
Clark Co., Inc., W. L.....	42
Cooperative Church Supply Co.....	42
Cotrell & Leonard.....	52
Cox Sons & Vining.....	29

D

Deagan, Inc., J. C.....	25
De Long and De Long.....	52
De Moulin Bros. & Co.....	43, 54
Dietz, William H.....	29
Dry Hotels.....	54

F

Faircraft Co.....	53
-------------------	----

G

General Exhibits & Displays, Inc.....	52
Goodenough & Woglom Co.....	47

H

Handibook Library.....	40
Harper & Brothers.....	35
Home Novelties Co.....	Third Cover
Hope Publishing Co.....	57
Houghton Mifflin Co.....	43

I

Ideal Pictures Corp.....	27
Independent Press, The.....	56

J

Judson Press, The.....	6, 50
------------------------	-------

K

Kaufmann, Inc., Ernst.....	53
Keck, Henry (Stained Glass Studio).....	30
Kundtz Co., The Theodor.....	48

L

Lamb Studios, The J. & R.....	54
-------------------------------	----

(Turn to third cover)

Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: Five cents per word; minimum charge, 75 cents; payable in advance. The publisher reserves the right to decline advertising and refund remittance.

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, 1900 Euclid Avenue, Cleveland Ohio

BOOKS

Marriage and Sexual Harmony by Oliver M. Butterfield. Especially valuable to youth in this day of war marriages. Paper bound. 96 pages. 50c prepaid. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

Dramas to Raise Church Money. A paper bound book filled with ideas for presenting the annual budget, taking special offerings or raising the budget. Sixty cents postpaid. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

"Jesus Is Coming This Week (of years)," 35 cents, by W. F. Tanner. A clear and comprehensive presentation of present world events in their relation to the Kingdom on earth. P. O. Box 819, Atlanta, Georgia.

Libraries of Religious Books and Sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy Street, Grand Rapids, Michigan.

Book Bargains. Used; for clergy. Send stamp for lists. Clergy-Aids Service, Box 578, Eagle River, Wisconsin.

For Sale. Complete Hastings Encyclopedia Religion and Ethics, half price. Hand-operated addressograph like new, half price. 2,000 addressograph name frames. Box "D," Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

CHURCH PRINTING SAMPLES

Send stamps for postage and we will send you an assortment of church bulletins, letters, etc., as we have received them from our subscribers. At the same time send us a package of your printing. We usually have more requests for the material than the supply on hand. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

CLERGY SURPLICES

Silk Clergy Surplices made to order. Specifications on request. The Church Needle Guild, 57-12 66th Street, Maspeth, New York.

DRAMAS

Three Men in a Boat. A play of interfaith brotherhood. Helps build understanding between Jews, Catholics, and Protestants. Get one jump ahead of the "crusade of hatred" which is scheduled for America. Five characters. Five copies, sufficient for the entire cast, 50c. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

DUPLICATOR SUPPLIES

Wanted—A minister in every locality to sell our duplicators, stencils, inks, typewriter ribbons, etc. Big discounts. Write for dealers' prices. Centype Manufacturing Company, 145 N. Broadway, Wichita, Kansas.

Save up to 50% on mimeograph paper, stencils and ink. Send 25 cents for 3 sample stencils or \$1 for 12. Trial quire new "Cellulose" top-printed stencils only \$2.25. One pound \$2 ink only \$1. Lettering guides, shading plates, scopes and duplicators at special discounts. Duplicating Products, 5348 Barry Avenue, Chicago, Illinois.

OFFICE MACHINES

Typewriters, Office Machines. Save up to half on Duplicators, Addressing Machines, Adding Machines, Letter Folders, Envelope Sealers. Pruitt, 15 Pruitt Building, Chicago.

PASTORS' HELPS

Pulpit Bread. Exceptional messages; high potency food for saints and sinners; Lenten, Easter, post-Easter loaves. Gospel half-dozen (7), \$1.00; sliced (loose-leaf) specimen loaves, 35 cents. Clergy-Aids Service, Box 578, Eagle River, Wisconsin.

WEDDING BOOKS, CERTIFICATES

A large line with distinction and quality. Color variety. Price range. Original designs. Send card for catalog and Introductory Offers. Paragon Publishing Company, 238 Tahoma Road, Lexington, Kentucky.

ge

in-
un-
ics,
ead
is
ac-
the
ent,
.

ity
ks,
nts.
ype
ad-

pa-
for
rial
en-
nly
ces,
dis-
348

ave
ng
ter
15

es;
in-
ter
00;
35
78,

ES

nd
ge.
ta-
ra-
ma

y
to
at
op
ca
ty
th
re
ni
w
ti
tr
or
li
th
be
on
wa
bu
wi
up
mi
va
an
sh
th
Ha
inc
ad
pu

ge

e

in-
un-
ics,
lead
is
rac-
the
ent,
o.

lity
aks,
nts.
ype
ad-

pa-
for
rial
en-
nly
tes,
dis-
348

ave
ing
tter
15

res;
sin-
ter
00;
35
78,

ES

and
ge.
ta-
ra-
ma

Selected Short Sermons

By Earl Riney

Your life is not worth living unless you think it is.

* * *

Blessed is the man who is too busy to worry in the daytime and too sleepy at night.

* * *

It is useless to advertise for a lost opportunity.

* * *

A good deal of laziness of mind is called liberty of opinion.

* * *

Security is the offspring of caution.

* * *

Laziness travels so slowly that poverty soon overtakes it.

* * *

If you would get life's best see to it that life gets your best.

* * *

Only enthusiasts reach the goal, the rest grow tired.

* * *

A man never realizes how insignificant he is until he attends his own wedding.

* * *

Destiny is choice, not chance.

* * *

Self-discipline is one of the foundation stones of character.

* * *

Live so the preacher can tell the truth at your funeral.

* * *

A grudge is too heavy a load for anyone to carry.

* * *

Cheerfulness oils the machinery of life.

* * *

Victory by unfair method is defeat.

* * *

Hope and faith are forms of wealth that are not abandoned at death.

BUS SERVICE BUILDS CONGREGATIONS

Exeter, New Hampshire—Because he believes that folks should "go to church on four wheels," the Rev. E. J. Prescott, war transportation chairman here, has built up capacity congregations this winter by chartering two buses to pick up worshippers within a radius of 25 miles.

Catholics and Protestants take advantage of the special buses, he reveals, and congregations in all churches have shown a decided increase by reason of the service.

The work is financed by the New Hampshire Unitarian Association and income from the Downing Trust Fund, administered at Concord for missionary purposes in the state.

Letters To A Soldier On Faith And Prayer

By JOHN GARDNER

Over fifty thousand of Dr. Gardner's previous work were sold. Here he writes in the same straight-from-the-shoulder style to men in the Service on things about which they must pause and think in their quiet moments. **\$1.00**

The Parables and Metaphors of Our Lord

G. CAMPBELL MORGAN, D. D.

The work of one of the greatest Bible expositors of our own times that will undoubtedly become a standard work on this subject. Clear, simple, interpretative, it should quickly have a place on every minister or Bible student's desk. **\$3.00**

Another Year's Talks To Children

EDGAR P. DICKIE

The second volume of Dr. Dickie's noteworthy talks to youngsters, which readers acclaim as even better than his first. Each talk illustrates a precept with an example that will appeal immediately to childish imagination and interest. **\$1.50**

A Design for Living

By HARRIS E. KIRK, D. D.

Minister, Franklin Street Presbyterian Church, Baltimore

Dr. Kirk sets down his clear and convincing reasons for and belief in Christianity. Woven into its fabric is a decisive spiritual teaching that strengthens faith and dissolves doubt. **\$1.25**

Keep Your Faith

By TEUNIS E. GOUWENS, D. D.

Author of "He Opened the Book," etc. The famous minister of the Second Presbyterian Church of Louisville, Ky., presents a clarion call to men to keep their faith "as the invincible bulwark of the individual and the hope of today." An inspiring and convincing book for the world's crucial need. **\$1.50**

Christian Answers to War Questions

By HAMPTON ADAMS, D. D.

Dr. Adams gives clear and positive answers to questions which agitate the minds of all Christians confronting the crisis in Christian faith and practice. A ringing call to the victor nations to put into practice the principle of Christian love. **\$1.00**

The Purpose and The Hour

By GEORGE ARTHUR CLARKE

The author of a favorite book, "The Pathway to the Cross," presents a valuable source book for the coming period of Lent and Easter. Both pastor and layman alike will find here inspiration and guidance. **\$1.50**

Truths Men Live By

By GEORGE MECKLENBURG, D. D.

From his Minneapolis pulpit Dr. Mecklenburg has constantly demonstrated what can be done to give originality and freshness to his preaching. In vigorous, convincing language, impossible to misunderstand he takes up in succession the truth about the Bible, about Man, about God, about Sin, about Salvation, about Death, about the Eternal Life and many other themes. **\$1.50**

AT ALL BOOKSTORES

Fleming H. Revell Company - 158 Fifth Ave. NEW YORK

TABLE of CONTENTS

APRIL, 1943

The War

	Page
The World We Face—Mei-ling Soong Chiang-----	8
Mother's Day Letter to Service Men-----	23
Religion Must Contribute to World Peace-----	24
A Memorial Service for Men Killed in Action—A. Dawson Matheson-----	27
Plans for Writing Service Men-----	29
Ministering to Homes Bereaved by War—J. E. Harris-----	54

Seasonal

Prayers for the Three-Hour Service-----	21
Alleluia, the Lord Reigneth—William T. Manning-----	32
The Risen Redeemer—J. W. G. Ward-----	34

The Church Building

"Let Us Rise and Build"—Mary M. Holtzclaw-----	10
Men's Class Constructs Useful Chapel-----	12
Building Chancels in American Churches—E. M. Conover--	15
An Attractive Church Sign-----	20
Church Creates Its Lighting Fixtures—James A. Gaiser--	29
Translucent Glass Adds to Beauty of Bulletin Boards-----	43
Planning Today for Tomorrow's Improvements-----	50

Worship, Music and Art

F. A. G. O., A. A. G. O., CHM—Ralph Stoody-----	19
America Has Copy of Famous Picture-----	30
Readings for Funerals—Lyman Newill Lemmon-----	48

Church Administration

Church Loyalties-----	31
-----------------------	----

The Preacher

Ministerial Oddities—Thomas H. Warner-----	6
What the Minister Expects of His Laymen—William L. Stidger-----	11
Frederick Townley Lord—Norman V. Hope-----	13
Seven Points for Ministerial Effectiveness—E. P. Thorne	17
Ministers' Vacation Exchange-----	56

Homiletic Material

Selected Short Sermons—Earl Riney-----	3
The Sermon Scrapbook—Paul F. Boller-----	44
"It Tolls for Thee" (Sermon)—Frank Halliday Ferris-----	46
Biographical Sermon for April—Thomas H. Warner-----	57
Illustrative Diamonds-----	16, 43, 49

Religious Education

The Man at the Gate-----	26
--------------------------	----

Readers' Comments

They Say-----	55
---------------	----

Books

Reviews of Current Books-----	36, 38, 40, 41
-------------------------------	----------------

Editorials

Victory Without Hate—Uneasy Church Money-----	7, 58
---	-------

THE EDITOR'S DRAWER



The Thrill of the Month

For the editor the big thrill of the month just past was to hear Mme. Chiang Kai-shek at the great Madison Square meeting in New York City. He immediately made plans to reproduce the address in this issue.

In a suffering world which is breeding hate her words of Christian fortitude were a powerful antidote. Mark these lines in the article which appears on another page.

"There must be no bitterness in the reconstructed world. No matter what we have undergone or suffered we must try to forgive those who injured us and remember only the lesson thereby."

There is a challenge to Christian America from the great East. Will we accept it? Time alone will tell.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.
1900 Euclid Avenue, Cleveland, Ohio, William H. Leach, Editor

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Chicago
Macintyre & Simpson
75 East Wacker Drive

New York
H. Thayer Heaton
415 Lexington Avenue

Philadelphia
H. K. Strauser Advertising Service
1505 Race Street

I'M CALLING YOU

I AM the minister's best friend. To the pastor who prizes a successful church, which is ministering to the entire community, I am a necessity.

I will advertise your church. Every week or month I will call on every one in your community and tell them what you have done, what you are doing, and what you propose to do. I will tell them of the benefits that may be derived from regular church attendance.

I will increase your prestige by enlarging your usefulness.

I will increase the attendance at all church and auxiliary services by regularly inviting every man, woman and child to church.

I will encourage every church auxiliary by giving the news and complimenting those responsible for the work.

I will act as your assistant pastor, for I can do everything you can do and can reach many people you cannot reach.

I will keep non-resident members informed and in touch with their home church.

I will be of no expense to you, and you may establish me in your church without cost.

I will aid you and your church financially, for I pay for myself. If you will use me extensively I will make a good profit for you.

I will make you a progressive pastor, and will do many more things for you, providing you use the plan and service of *The National Religious Press*.



A Parish Paper

- ... INCREASES ATTENDANCE
- ... MAKES PASTORAL CALLS
- ... KEEPS COMMUNITY INFORMED
- ... VISITS THE SICK AND INFIRM
- ... CONQUERS INDIFFERENCE
- ... ENCOURAGES CHURCH WORK
- ... AIDS CHURCH FINANCES

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

★
I Am a Parish Paper
★

USE THIS COUPON

The National Religious Press
Grand Rapids, Michigan
Send complete details without obligat-
ing me.

Name _____

Street _____

City _____
CM

State _____

The PEABODY No. 70 Wood Folding Chair

\$17.25
Per Doz.

Now Costs Only



No. 70

Will Not Tip -- Very Comfortable Sturdy--Folds Flat--Easy to Handle

Pictured at left is Peabody Folding Chair No. 70. Notice the supporting cross-rail beneath the seat. This folding chair will not tip. Children can climb around on it, sit on the edge of the seat, or even stand on it in comparative safety. It's the ideal chair for Sunday School and Church use. It's strong, long-lasting, easy to handle, easy to store, takes a minimum of space and is a real value. The price is only \$17.25 per dozen, f. o. b. the factory. You can order as many as needed direct from this ad. Kindergarten Wood Folding Chairs No. 75 also available at \$13.75 per dozen.



No. 21

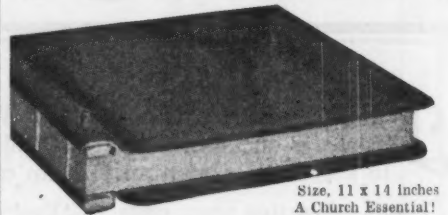
Portable Assembly Chairs in Single Chairs or Units of 2, 3, 4

Where comfort is required and the need for inexpensive auditorium or church room seating exists, we recommend Peabody No. 21 Portable Folding Auditorium Chair. It is unusually comfortable, easy to set up or to fold. Stores in small space. Very light and built to last for many years. Comes in single chairs or units of 2, 3 and 4 seats. Write for prices today. Tell us whether you want singles, or units of 2, 3 or 4 seats and how many seats are needed. No obligation. We can give prompt delivery.

PEABODY SEATING COMPANY

Box 7, North Manchester, Indiana

An Ideal Loose-Leaf Church Record Book



Size, 11 x 14 inches
A Church Essential!

THIS unique book has been prepared for the statistical record covering a period of twenty years. It provides an alphabetical as well as chronological register of members, the annual summaries of membership, blank pages for minutes.

- * Sufficient space for membership of 2,000 names.
- * Additional sheets can be added for membership to 5,000 names.
- * 183 sheets, ruled and printed on both sides.

Bound in Buckram Cloth, with Leather Tips, Complete with Leather Tab Index **\$15.00**
Single Sheets, 4 cents each

Loose-Leaf Guest Register, 9 1/4 x 14 inches Black Cloth, Reinforced with Leather Back 100 pages (Extra Leaves, \$1.50 per 100) **\$3.50**

The Judson Press

1701-1703 Chestnut Street, Philadelphia

72 E. Randolph St.
Chicago

Add
Sales Tax
If Necessary

352 S. Spring St.
Los Angeles

Ministerial Oddities

Collected by Thomas H. Warner

Some fifty years ago the *Pall Mall Gazette* gloated over a discovery that the address which the Lord Mayor of London read from manuscript to the young men at the Polytechnic was almost identical with a sermon preached by Mr. Spurgeon twenty-seven years before. One correspondent suggested that the Lord Mayor, in quoting Mr. Spurgeon, may have adopted a method once practiced by a minister who, on being accused of cribbing, owned to it cheerfully, but added, "I always acknowledge the fact by raising two fingers at the end of the borrowed matter to indicate quotes."

* * *

A minister wrote to the *Christian World*: "May I be allowed to mention a personal reminiscence concerning Jay of Bath, which may interest those of your readers who are aware that Jay was at one time one of the most plagiarized of preachers? In 1882, when I had just passed my examination as a candidate for the ministry, I went one week day with some Anglican rela-

tives to a festival at Litchfield Cathedral.

"The preacher was the then Bishop of Ballarat, who with striking abandon preached a sermon which delighted me on 'The righteous shall flourish as the palm tree.' All to whom I spoke concerning it were as pleased with it as myself. A few days later, seeing a volume of Jay's sermons on the shelves of the library of my relatives, I took it down and found the identical sermon preached verbatim by the bishop."

* * *

Mrs. Henry Ward Beecher told Dr. Aked that her husband once heard a young minister preach one of his, Beecher's, sermons. At the close of the service Beecher spoke to him jestingly in praise of the sermon. He replied, "Yes, I prepared that sermon in a couple of hours." "Did you indeed," said Beecher, "now that is really funny, for it took me just twenty years to prepare the same sermon; my name is Henry Ward Beecher." That night he wrote a letter to the young man, told him that he was on the wrong road, and that if he wished to do good he was strangely in fault. A dozen years later, Beecher received a letter from the young man, thanking him for the re-

buke, and assuring him that he was now an honest man, trying to do honest work for man and God.

* * *

The *Christian Commonwealth* said: "It is not often that one congregation is privileged to hear the same sermon thrice in succession. But the Wesleyans at Chelmondiston, Suffolk, only escaped this by a prompt protest. One Sunday morning the 'local' did not appear and, after waiting some little time, one of the brethren announced that he had one of Spurgeon's sermons in his pocket which he would read if they would listen. This of course they agreed to. In the evening the preacher turned up, and behold he also gave out the same text and preached the same sermon. It was a remarkable coincidence thought all. But when next Sunday came round and the 'local' from Ipswich also gave out the text, and commenced the same sermon, he was politely told that they would feel obliged if he would give them something original, or, at any rate, not the same sermon they had heard twice on the previous Sunday."

* * *

A series of revival meetings was in progress. At a testimony meeting one
(Turn to page 16)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX

NUMBER 7

APRIL, 1943

Victory Without Hate

THE Christian believes in justice but he deprecates hate. He will have no part in the propaganda that Americans must learn to hate their enemies more before they can secure decisive victory. He refuses to hate the enemy soldier in uniform, the soldier's wife and the soldier's children. He wants to win the victory and as soon as peace is declared will carry food and clothing to aid the sufferers in the enemy countries. It is at this point that our Christian philosophy takes issue with paganism. The Christian fights because he believes in justice, not because he hates.

The Christian wants the best possible world for all people. When into the world there comes a threat to the security and freedom of the peoples he believes that the threat is a menace of society. It should be curbed. When it goes to such a length that the only possible way to destroy it is through war he accepts war. He accepts not because he hates but because only through war can a menace to society be destroyed.

We question the assumption that the best soldiers are those who hate. The best soldiers are those who believe that they have a divine commission to destroy a menace to society. They are not sadists; they take no delight in killing; they accept the disagreeable task as the only way to secure freedom in the world. They disagree with the pacifists because the latter do not feel that the will of God will ever command them to a service as distasteful as this. The Christian soldier does not so limit the will of God.

We like to think that the Christian soldiers of the past—and they have had a part in most wars—were moved by a sense of mission rather than hatred. We are sure that in every moral conflict there have been those moved by this motive. Woodrow Wilson coined a war cry unequalled by any of the present conflict when he said: "The world must be

made safe for democracy." Had the same strength and zeal gone into post-war planning that went into the conflict we might truly have such a world today.

There was a lot of fighting in the Old Testament; a lot of killing. Our spiritual ancestors must have been a bloodthirsty lot. But among the many references there are some which indicate a sense of mission such as we discuss here. This from the 118th Psalms is good.

They have compassed me about; yea, they compassed me about: But in the name of the Lord I will destroy them . . .

The Lord is my strength and my song, and is become my salvation . . .

The right hand of the Lord is exalted; the right hand of the Lord doeth valiently.

The Christian soldier believes that he is the right hand of the Lord.

Uneasy Church Money

A LOT, recently, has been said about bingo as a method of church finance. Protestants have been particularly vocal in the discussion. That is probably because such a small proportion of Protestant churches are guilty of the practice.

But bingo doesn't stand alone. It is very close to raffling; close to door prizes, close to sales schemes of one kind or another. The sending of small children from house to house with tickets and sales items is no higher in the ethical scale. Pressure schemes for giving the donor prestige through a window or organ can hardly be sanctioned in the last analysis.

But having mentioned all of these we have still excluded the most vicious practice in church finance. It is the habit easily acquired of violating ethical trade considerations because work is being done for the church. It may be the furnace dealer, the builder or the architect. But all have experienced the same thing: "Can't you throw off some of the charge because it is the church?"

It is not an easy situation to correct. It has

(Turn to page 58)

The World We Face

by Mei-ling Soong Chiang*

WE live in the present, we dream of the future—but we learn eternal truths from the past. It would be just as irrational for a man to claim that he was self-made as for a nation to believe that it could be self-sufficient. Nations and individuals are but links between the past and the future. It would be interesting and valuable; therefore, for us to consider the deep meaning which lies behind the Chinese proverb, "Watch the cart ahead," in our endeavor to avoid the pitfalls in which former civilizations, dynasties and systems have fallen.

Those pitfalls are many, but one of the deepest and most omnivorous is pride. That pitfall has swallowed many whose arrogance led them to think that they could safely and permanently defy mankind's deep-rooted sense of justice and right-dealing. Figuratively speaking, it was only yesterday that Herr Hitler said: "No human power can ever oust the Germans from Stalingrad." Where are those Germans today?

Again, in July, 1937, Prince Konoye said: "We shall bring China cringing to her knees within three months." How many three months have elapsed since he said that? And China still fights on.

Those utterances by two of the most deeply dyed aggressors were inspired by unrighteous pride run absolutely mad. But there is another kind of pride, which my countrymen possess. I am reminded of two little Chungking incidents which bear testimony to the pride to which I have alluded. After the first of the terrible bombings to which Chungking was thereafter increasingly subjected, free congee (rice gruel) centers were established for those of our people whose homes had been demolished and reduced to charred ruins, and who consequently were unable to prepare their food. Many declined to accept this help on the ground that they had suffered no more than others and preferred to fend for themselves. It was only when they were told that they were entitled to the food since they were contributing their share in the national effort to combat aggression that they were prevailed upon to accept any at all.

Again, when the Generalissimo and I placed our cars at the disposal of the organization charged with the evacua-

tion of civilians in view of the bombings, as soon as the evacuees learned to whom these cars belonged they refused to ride in them on the ground that our duties to the nation were too important to be impeded. It is this kind of pride that governs our people's attitude toward America today.

Learning From Rome

Without necessarily possessing a very profound knowledge of the history of the world, we can take warning from the fate of the Roman and Persian Empires and the ephemeral system established by Napoleon. Rome, in the earlier days, had liberal enough political ideas. Perhaps you will recall that in the second century a Roman recorder wrote that the laws of Rome only became effective because the people delegated to the Senate the power to make them. The imperium or power admittedly rested in the people. The august title of emperor under the republic signified no more than the present-day title of "general," and was bestowed by the soldiers upon their victorious leaders. The honors conferred upon Augustus as Prince of the Senate by the Romans in reality far transcended any honor claimed for monarchs some 2,000 years later in accordance with the theory of the divine right of kings. Thus we see that the power of the leader stemmed from the people, and to claim divine rights and privileges was usurpation of the natural rights of men.

All the peoples in the Roman Empire could become citizens. Some of the emperors even were Syrians or sprang from other foreign origins. There was no racial discrimination as we have it today. The Armenians and other tribes of the so-called barbarian world of that day were accepted, and welcomed as allies of Rome, and not as subject peoples. This broad and practiced concept of the Romans was, I think, the chief cause of the Roman Empire lasting for over a thousand years.

On the other hand, tyranny and dictatorships have been proven to be short-lived. We ask ourselves why is it that the ancient Persian Empire only remained at its comparative zenith for a few centuries, while the high tide of the Napoleonic era only lasted for a few decades.

We read that Sapor, the Persian Emperor, after defeating the Romans, used

the neck of Valerian, the Roman Emperor, as a footstool for mounting his horse. Was it this cruelty and arrogance of the conqueror toward the conquered which contributed to the fall of the dictatorships whose leaders strutted about in a frenzy of exhibitionism during their short day as invincible conquerors and masters?

Let us contrast this with the Chinese way of life as shown in the following historical incident. During the period of the Three Kingdoms in China, Kuan Kung, a valiant warrior, met Huang Tsung, also a brave warrior, in single combat. With a sweep of his long sword, Kuan Kung cut off the forelegs of his opponent's steed. Horse and rider both toppled to the ground. The vanquished warrior awaited his doom with resignation. The victor, Kuan Kung, however, extended his weaponless hand and cried: "Arise! My sword falls edgeless against a dismounted and unarmed foe!"

To return to the Roman Empire, its final fall was due, among other things, to the sybaritic and effete practices indulged in by the Roman people. In the declining days of the empire they hired others to do their fighting, while they themselves wallowed in sensualism which culminated in the total eclipse of the Roman Empire in the West. On the heels of the fall of this empire followed the Dark Ages in Europe, with all the attendant evil results. To safeguard ourselves against retrogression into another dark age is, I feel, the greatest task now confronting the United Nations.

Axis Treatment of Conquered Peoples

The Axis powers have shown that they have no respect for anything but brute force and, such being the case, they logically hold that conquered peoples should become shackled slaves. They lack the imagination to visualize the fact that a man may be enslaved physically but cannot be controlled in his thoughts and in his innate desire to be free. Nor do they recognize that, if people are deprived of responsibility, there can be no real discipline, for indubitably the highest kind of government is maintained through self-discipline. Nor are they imaginative enough to realize that unrest, however ruthlessly suppressed, will continue to create situations which successive riotings and reforms cannot ameliorate, leaving in their wake only bitterness

*Mme. Chiang Kai-shek. This is a portion of the address given by Mme. Kiang at a mass meeting in Madison Square Garden, New York City, March 2, 1943.

and determined hatred of the oppressor. The implacable underground hostility of Austria, Czecho-Slovakia, Poland, the Low Countries and France, and the indomitable resolve to keep on fighting as shown by your people, and by my people, and by the peoples of Britain and Russia, attest incontrovertibly to this fact.

The universal tendency of the world, as represented by the United Nations, is as patent and inexorable as the enormous sheets of ice which float down the Hudson in the winter. The swift and mighty tide is toward universal justice and freedom. In furtherance of this tendency we in China have bled for the last six long years to demonstrate our repudiation of the inert and humiliating philosophy that a slow, strangling death is the more merciful, though some people in other parts of the world maintain that the absence of hope would prevent the acrimony of a losing fight and leave man's nature untrammelled to compose itself to the mercy of God. We shall hold firm to the faith that nothing short of race annihilation will ever prevent any people from struggling against wanton domination, whether economic or political. Are we right?

Again, there are peoples who are obsessed by the fear that the stage of economic stagnation has been reached; there are others who preach totalitarian-tinged doctrines of economic autarchy. If we accept these theories then we must all be self-sufficing, for when any of us lack raw materials and labor, instead of obtaining them through legitimate means of trade and commerce we would have to resort to the brutalities of invading our neighbors' territories and enslaving the inhabitants.

In reality neither theory is possible, for the vast and rich unindustrialized hinterlands of China alone would bear witness to the obvious falsity of the former theory. The processes of history, composed of sequence—co-existence and interdependence—just as people in society are inevitably entwined through common interests, common efforts and common survival prove to us the folly of the latter theory.

What are we going to make of the future?

What will the revalescing world, recovering from this hideous blood-letting, be like?

The wisest minds in every corner of the world are pondering over these questions, and the wisest of all reserve their opinion. But, without letting temerity outrun discretion, I venture to say that certain things must be recog-

nized. Never again must the dignity of man be outraged as it has been since the dawn of history.

All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow beings, to work and strive for

their betterment without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men but not men themselves.

Selfishness and complacency in the past have made us pay dearly in terms of human misery and suffering. While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere. We should use our energy to better purpose, so that every nation will be enabled to use its native genius and energy for the reconstruction of a permanently progressive world with all nations participating on an equitable and just basis. The goal of our common struggle at the conclusion of this war should be to shape the future so that "this whole world must be thought of as one great state common to gods and men."

"IT'S HARD TO BELIEVE"

- THAT CANADA HAS FEDERALLY RECOGNIZED THE MENACE OF LIQUOR IN THE SUCCESSFUL PROSECUTION OF WAR ACTIVITIES; HAS DECREED REDUCED CONSUMPTION AND A COMPLETE ADVERTISING BLACKOUT

While -

THE U.S. GOVERNMENT SO FAR, SEEMS BLIND TO THE FORCES THAT HAMPER OUR WAR EFFORT:

PREMIER KING APPEALS TO THE NATION TO -
• PRACTICE TEMPERANCE
• CUT DOWN USE OF LIQUOR
• 8 HOUR DAY FOR TAVERNS
• NO LIQUOR ADVERTISING
• RADIO PRESS OR MOVIES
AFTER FEBRUARY 1, 1943

LIQUOR'S PART IN-ABSENTEEISM

The Liquor Factor in
ACCIDENTS
Traffic and Industrial



INEFFICIENCY
due to Alcohol

and

Liquor-loosed
WAR-GOSSIP
in 400,000 Bars
and Taverns.



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION - CHICAGO - No. 1006

"Let Us Rise and Build"

The Account of the Building of a Homemade Church

by Mary M. Holtzclaw*

THE Alexander Memorial Presbyterian church, two miles from Decatur, Georgia, is known as the "Church built by perseverance and perspiration." And it is true that by the combination of faith, prayer, and plenty of good honest sweat, a "baker's dozen" or so of men have built a church structure which is the pride of the community.

The moving spirit of the project was Mr. S. A. Buttrill, the senior Elder. Mr. Buttrill, a slender, elderly man with a cheerful smile, told the story. And in his own words:

"It was in the summer of 1938 that everyone began talking about our needing a church out in our community; it is called 'Alexander Estates.' We wanted a religious center where we could worship and train the children of the surrounding territory in the way that they should go.

"Then in November, 1938, we had a series of evangelistic services led by D. P. McGeachy, pastor of the Decatur Presbyterian church, and from that our church was organized with 36 charter members.

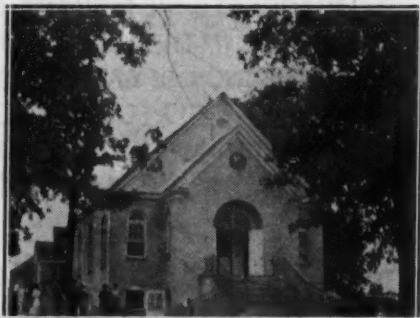
"Mrs. Hooper Alexander gave us a lot with a number of beautiful oak trees upon it. There was a small house, a tenant house, which we fixed up and used as both Sunday school building and church for two years.

"We wanted a church though, but we didn't know how we were going to get it as all of us are poor and we didn't want to assume any debt.

"My wife died on November 2, 1940, and her last request was begging me to get on with the church. Then the young preacher who had been serving our church went as a missionary to Brazil and he told me that was my job to stir up the people to work even if we had to build the church with our own hands. But there was a constant reminder that kept running over and over in my thoughts, it was this:

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

"So in January, 1941, we broke the ground and began work. I had been collecting money as I could, and we had three hundred dollars. We didn't want a poorly built church or one that should fail to make an impressive appearance, we wanted something that would stand for many years as a mem-



The Church

orial to our loved ones and as a reward of our efforts. So we made a plan that we could grow to by having it large enough, and one that was fine enough to suit our tastes. We didn't want to get in debt and we decided that we would stop when our money gave out.

"Our men are butchers and barbers, clerks and common laborers, also two or three carpenters, and we pitched in with hammer and saw. Every Saturday we worked and on many nights when the weather was not too cold. The lights were put in first, so we had enough light to work by. My son, Deacon Marcus W. Buttrill drew up the plans and helped me superintend the work.

"There were some Saturdays when we had as many as thirty men at work. Their ages ranged from 16 to 65, and even smaller boys carried bricks and mortar. The reason we had more on Saturdays was our Baptist and Methodist brothers saw the work we were trying to do and they frequently gave a whole day's labor.

"The women of the auxiliary served a grand chicken dinner every Saturday at noon and a man was very sick in order to lay off from work on Saturday, we were there one hundred per cent.

"We had to make every penny count. I went with my little note book when the brick began to get low and asked, 'How many bricks will you give and when will you deliver them?' It was easier somehow to get gifts of brick than it was the money. The people could point to a certain pile of bricks and know it was their gift. Then they watched where those bricks went into the building, and that particular section was dearer to them. We chose a beautiful white brick which cost more but we are glad now.

"At first I kept a record of the hours of work each man donated. I used a big black board and they chalked it up

themselves. But voluntarily they stopped as they got more and more interested; they said they didn't have time to bother, and God knew.

"The church was finished, and it was dedicated on August 16, 1942. It is entirely free of debt. We thought when we started that there might be long periods when we should be forced to stop on account of lack of funds but there was never a slack up. There were a number of times when the loads of lumber and brick were double the size we had paid for. These came from generous Atlanta firms contributing their part, and as many of them were anonymous givers we don't know who to thank.

"The church auditorium will seat 200 people and the choir recess will seat 30. We have a session room, a vestibule across the front at the entrance, a daylight basement as big as the building and there are "fresh up" rooms for both men and women. We have a nice hot air furnace and two pianos. While we were at it we fixed over the little house in the yard, which was our former church, to serve as our Sunday school building. We put in partitions so that each department has assembly and class rooms.

"We are particularly proud of the fact that the inside of our church auditorium is not plain and that we were able to decorate it without extra cost and not too much extra labor. We plastered it first and then all around the tops of the walls we put rosettes one foot apart below an over-hanging mould. The ceiling is composed of celotex blocks, and there is a slant of 18 inches in the floor from the back down to the front.

"Our average attendance is 135 at a service, so you see we have grown considerably from our original 36. The church is serving the whole community as we hoped it would. Our church membership has increased to 80 and we have additions almost every Sunday.

"We have prayer meetings each Wednesday night, and as we depend at the present time on ministerial students serving us, there are many prayer meeting services when they cannot be with us. When that is the case the different men lead the meetings. We are almost ready to have a minister of our own, we need one and the only thing which holds us back is finances. That will take care of itself though, we believe it.

"One thing we have learned out of this experience of building a church with our own hands is: 'If God be for us who can be against us?' It has given us courage and the good feeling of a job done well. Now the Lord's House is better than ours, and we are glad."

*Mrs. B. W. Holtzclaw, Macon, Georgia.

What a Minister Expects of His Laymen

by William L. Stidger

Dr. Stidger illustrates his article with a story from his own experience. One layman had two qualities worth much to his pastor. First, he comprehended and appreciated the preacher's goals, and secondly, he prayed for his success. Such laymen make great preachers.

ONE year, in a financial crisis in a church which I served, a certain unassuming church layman, exemplified what a layman ought to mean to a preacher; and what a preacher has a right to expect of his laymen.

It had been a hard year, financially. The church had a terrific debt. The financial market had gone to pieces. Many men of my church had lost heavily. We had a deficit of five thousand dollars that had to be met. We had combed the church membership with a fine-tooth comb. We had had canvassers out for a month. They had done a thorough job. I had nothing to complain of their generosity or their loyalty. Men who had to do with big business enterprises had given of their personal time and labor in a house-to-house and a member-to-member canvass. They had done for me and for the church what they would scorn to do for their own business.

And, in spite of this, the crisis still faced us. I have had some hard things to face, but I do not remember ever to have been more disappointed than I was on that particular Sunday morning I had preached a special sermon with the hope that that sermon might stir the hearts of the congregation to a final spirit of sacrificial giving. I had done something which I hate to do, and which I believe to be obsolete in raising church money: I had made a public plea for money, thinking that loyalty to me, and a desire to help me in a crisis such as that was, would put us over the top in a final, huge sacrificial effort. But the folks of that church had not responded as I had expected they would do.

I still believe that they could have responded if they had been willing to sacrifice. The results of that morning made me see that they did not intend to do the big, generous thing, in giving and supporting such a program as I felt that church ought to have and such a program as I cared to be identified with for ten years. I did not leave that church for another year, but on that morning the die was cast, the Rubicon crossed; and my decision to leave was made in the secrecy of my own soul.

More than a year later, when I offered my resignation rather suddenly, it startled that church. It was no sudden decision with me. I had seen clearly that that church had settled on its haunches, and that it did not intend to do anything worthy of its history, of its location, of the need of that community. I believe that it would be a good thing for many churches if the pastors of those churches would pick up and leave them unexpectedly. The shock of such a leaving I believe is a good thing for the dead souls of certain types of churches.

But out of that church, and out of that Sunday morning's experience, came one of the unforgettable hours of my life. One man in that church had the sympathy and the discernment to see the justice in my demands, in my askings. He had the penetrating mind and heart to see that it was no unjust request that I was making. The official board was seated about me in my office. I had made a final plea to them—with little response. Then this man, quietly, unostentatiously; almost as quietly as he would announce the time of day, said: "I will give you a check for five thousand dollars because I think that it is a just request. The preacher is certainly doing his part. The church is crowded, he has given us the finest program we have ever had. He has filled our church. He has given us a prayer meeting in the main auditorium of the church with four or five hundred people attending it, where two years ago we had a prayer meeting in a back room with fifteen or twenty attending. The galleries are filled with high school and college students; which is an exact reversal of what it has been. It is a young people's church now. Before it was an old people's church. Young people do not make money. Old people do. We who have grown older ought to give what we can. We have arrived financially. We ought to be glad enough to see our church filled with young people through the preaching of this pastor that we will give the money to support it. I myself have received more spiritual help from his ser-

mons that I have ever received from a preacher in my life. That spiritual help is worth more to me than money. You cannot buy spiritual help with money. That particular commodity is priceless. I see it. I am willing to pay for it myself. For the first time in my busy life I attend two services every Sunday and the prayer meeting in mid-week. I cannot stay away. I need what they do for me. I am better able to make money because of these sermons I hear. I am a happier man in my home and a better man in my business. I believe that a happy man is a better business man. I go to business with a feeling of power and peace after two Sunday sermons. If I could hire a man to come into my business who could do that for me, I would pay him five times as much a year as we give our preacher, to become a part of my business organization."

That was a startling speech. He made it quietly. It was not all in the exact words I have quoted but almost. He did not speak above a conversational tone. It was almost a whisper. But when he reached into his pocket and wrote out that check for five thousand dollars, which removed that immediate crisis, I felt the mist coming into my eyes. I could not speak for a minute. When I did I choked. I have had a good many beautiful experiences in the ministry. I have been handed checks of a much larger amount than that—once a check for twenty-five thousand dollars—but I have never quite received the thrill of that moment.

He Saw the Preacher's Goals

Why? Because it made me know that that particular layman saw my goals; felt what I felt—and its importance. He too had seen those young people crowding our galleries and he knew its significance. He too had felt the spiritual goals and the atmosphere which I had prayed and toiled that I might create. He had so stated publicly. And—what is more important—he had backed up that penetrating sympathy and that public statement with his money.

But a week later he did something that was even more subtle, and even more beautiful than give that sympathy and financial help to me. That made the circle complete. I had preached a sermon on prayer. I had labored over it, and prayed over it. I had what we preachers call "unction" in preaching it. There was a pentecostal outpouring.

I invited the people to come to the altars of that church for an altar consecration. It came to me suddenly that I should do that thing. I had not planned it. I had not thought about it until I was about to raise my arms to pronounce the benediction. Then God spoke to me. I dropped my hands, and instead of pronouncing the benediction, I gave an invitation to kneel at the altar in a re-dedication. Like the spirit of Pentecost they began to come. Five and six at a time from every part of that church. They came from the gallery in droves. They came down all the aisles of that church. The altar was crowded in seconds. Then they began to kneel inside the altar, and in the aisles of the church. It was a beautiful sight.

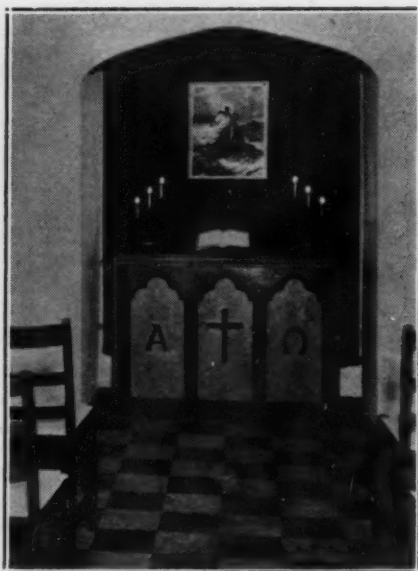
But the thing that I shall remember longest was the fact that the man who had given the five thousand dollars a few weeks before, one of the keenest business men I have ever known—came first and knelt at the very center of that altar in humility and sincerity.

He Prayed For His Pastor

When it was all over he came to me quietly and said: "I want you to know, Dr. Stidger, that I have been praying for you and for this all week. I was not content just to give the five thousand dollars. I wanted to follow it with my prayers. I have been keeping you in my prayers."

Now, I might have written this article on what a preacher expects of his laymen in the usual one, two, three order. I might have, rather stiffly and formally, said: The preacher expects that his laymen will support him financially. He has a right to expect that his laymen shall share his interest in getting youth into the church. He has a right to expect that his laymen shall sympathize with his goals and understand his motives. He has a right to expect that his laymen shall enter into the spiritual life of the church as well as into the financial life; that when he gives an altar invitation for consecration he has a right to expect his laymen shall not stand aloof from the very heart of the ministry as if saying: "That's all right for the common members of the church; for the women and children; for the ones who pay little, but as for me—I give and they can consecrate; they can go to the altar." So many men who give generously feel that that is the end of their co-operation, and of their activities in the church. They do not seem to feel that spiritual life, or religious feeling has anything to do with them. They stand aloof from the real religious goals of the church. They seem often to actually scorn the spiritual objectives of the church. But as for me I feel that a

Men's Class Constructs Chapel



The Little Chapel

AT the suggestion of Ralph Kuether the minister, the men's class of the Federated Church, Pomeroy, Ohio, sponsored the transition of an old classroom into a delightful little chapel. The room was about twelve by twenty-five feet in size. It has been filled with the odds and ends of many years. Among these were some old cane chairs which proved useful in the renovation.

The old walls were torn out and tile laid for new ones. These were plastered with cement and then tinted with

a water paint. An altar niche was made in one end. Asphalt tile was laid over the cement floor. Concealed lights were placed above the altar niche and a picture of "Christ in Gethsemane" placed back of it.

The altar, made from walnut and fir was the contribution of one of the members. Two candelabra made of oak and walnut were given by another. A third presented the large Bible. The old cane chairs were reconditioned with leatherette seats and placed back into service.

Besides housing the men's class each Sunday from 9:30 to 10 and the primary department from 9 to 9:30 the little chapel is used as a place for brief devotions when any church organization has a meeting and is open for private devotions at all hours of the day. The minister finds that it is most useful for baptisms and weddings. Here is a class project which is making a contribution to the religious life of the entire church.

SWEDISH BAPTISTS HELP RE-BUILD NORWAY CHURCHES

Stockholm (By Wireless)—The Swedish Baptist Society has begun a drive for funds to rebuild Baptist chapels bombed during the German invasion of Norway. This is the second collection for Norwegian Baptists started in Sweden.

minister has a right to expect that his wealthy and prominent laymen—indeed all laymen, shall enter into just such an hour as that consecration service. My rich layman did. He was the first one to kneel at that altar. The Lord knows that most of our laymen who have made money need such a service; need the spiritual impetus of the church, whether they know it or not. That man had intuition enough to know that he needed it. Laymen usually stay away from prayer meetings, and all services devoted to the spiritual renewal and the spiritual expressions of the church. This one did not.

I might have said that I had a right to expect that my laymen attend—not one service—and that the morning service—but both Sunday services and the prayer meeting. Any preacher has a right to expect that. He has a right

to expect that his laymen—they are worthy—shall be as interested in the prayer meeting as he is—and I might add—not a bit more. If he takes his prayer meeting seriously they ought to—and, finally, they will.

A minister has a right to expect that his laymen will pray for him. Mine did. He not only gave me five thousand dollars but he followed up that gift with his prayers that I might preach well; that that very pentecostal service might be brought about—and it was.

Whenever I think of what a preacher has a right to expect of a layman I think of it in relation with the scenes I have just described; I think of it in connection with this particular layman; I think of it in relation with these six things that I have set down; picked out of the white heat of a very practical and yet a very spiritual hour.

Frederick Townley Lord

by Norman V. Hope

In this interesting article Professor Hope of the Reformed Theological Seminary, New Brunswick, New Jersey, discusses not alone the new editor of the Baptist Times but the contribution made by his fellow-Baptists of England.

AS is well known, in England the Episcopal (Anglican) Church is, and has been since the sixteenth century, the church by law established. All other Protestant religious bodies are classified under the category of "Free," that is, nonconformist, churches, which simply means that they are not established. Among these so-called "Free" churches the most important denominational groups are the Methodists, the Presbyterians, the Congregationalists and the Baptists. This last-named body, the Baptist Church, has never been strong numerically: today, for example, its membership stands at around 400,000, which is small in comparison with the several million members claimed by the Anglican Church.

But, though never large in numbers, the English Baptists have a long and honorable history. Their movement was founded about the beginning of the seventeenth century by two men named John Smyth and Thomas Helwys; and ever since then, sometimes in the face of great opposition and difficulty, the Baptists of England have continued to bear their witness and to make their influence felt. For instance, they were the first religious body in England to register an emphatic and effective protest against the interference of the civil magistrate in matters of faith and conscience: indeed, the late Professor David Masson, one of the leading authorities on Puritan England, went so far as to affirm that "it was . . . from their dingy meeting-house that there flashed out, first in England, the absolute doctrine of religious liberty."

Again, the English Baptists have contributed their quota of Christian laymen who have gone into public life and won high eminence there. Of such Baptist laymen who have gained distinction in the political sphere the best known is Mr. David Lloyd George, Chancellor of the Exchequer in the cabinet of Mr. H. H. Asquith before World War Number One, and Asquith's successor as Prime Minister between 1916 and 1922. But Mr. Lloyd George is by no means the only Baptist to have risen to high

rank in English political life; for example, in the present cabinet of Mr. Winston Churchill there are two Baptists, Mr. Ernest Brown, the Minister of Health, and Mr. Albert V. Alexander, Mr. Churchill's successor as First Lord of the Admiralty.

Once more, the Baptists in England have never failed to produce a number of great preachers. During the nineteenth century the most famous preacher in England was Charles Haddon Spurgeon (1834-1892), who was minister of the Metropolitan Baptist Tabernacle, London, for well-nigh forty years. It has often been estimated, even by many who had no bias in favor of Baptists in general, that in the long history of the Christian Church the greatest single ministry has been that of Spurgeon. His contemporary and fellow-Baptist, Alexander Maclaren (1826-1910), minister of Union Chapel, Manchester, from 1858 till 1903, was only less famous than Spurgeon as a preacher; and his eighteen volumes of "Expositions of Holy Scripture" are masterpieces of classical, if somewhat verbose, preaching of the expository type. Of Maclaren, the late brilliant journalist and critic, Sir William Robertson Nicoll, once said: "He might have been anything—soldier, politician, man of letters, man of science, and in any profession he would have taken the lead." Almost as well known in his way as either Spurgeon or Maclaren was John Clifford (1836-1923), who was minister of Westbourne Park Baptist Church, London, from 1858 till 1915. Clifford's "passive resistance" to the Education Act of 1902 earned for him something of a martyr's fame, or at least notoriety. A younger Baptist contemporary of these men was Frederick Brotherton Meyer (1847-1929), minister of Melbourne Hall, Leicester, between 1878 and 1888, and then of two London churches, Regent's Park (1888-1892 and again 1909-1915) and Christ Church, Westminster Bridge Road (1892-1907 and again 1915-1921). Meyer's life work made a unique impression on his generation because of his fine combination of evangelical zeal and earnestness

with an intense and practical interest in the important social and moral issues of the day.

Today it may perhaps be admitted that the Baptist Church in England cannot boast so many outstanding preachers in its ranks as it could a generation ago. But in a denomination which lays such emphasis on the preaching of the word it might be expected that the stream of effective and influential ministers would not dry up. And neither it has. One of the best known of Baptist preachers and leaders in present-day England is Frederick Townley Lord, minister of Bloomsbury Central Baptist Church, London, since 1930.

Dr. Lord is still on the summer side of fifty, having been born in Burnley, Lancashire, England, in 1893—the same year as another great contemporary London nonconformist preacher, Leslie D. Weatherhead. Dr. Lord was educated at Accrington Grammar School, and at the universities of Manchester and London. In 1913 he graduated B. A. at Manchester, and thereafter proceeded as a student for the ministry to a Baptist seminary—Rawdon Theological College, near Leeds, in Yorkshire, from which he was graduated in due course in 1916. During his years at Rawdon he enrolled as an external student at the University of London, studying for the London B. D. degree, which he obtained in 1916. The University of London is one of the very few British universities to give the D. D. degree for a thesis on an approved subject. Under this arrangement several well-known ministers have won their doctorate, for instance, the late Dr. John Clifford, and Dr. William E. Orchard, now a Roman Catholic priest, but for eighteen years prior to his conversion to Roman Catholicism in 1932 the Congregational minister of King's Weigh House Church, London. In 1925 Dr. Lord presented his thesis for the D. D. degree of London University on the subject, "The Christian Conception of Body and Soul in Relation to Modern Psychology"; and his thesis was accepted.

Meantime, on completing his theological training at Rawdon, Dr. Lord went on into the active ministry. He was ordained to the Turret Green Church, Ipswich, in 1916; and there he remained for four years. Between

1920 and 1926 he was minister of Acton Church. From 1926 till 1930 he served the Queen's Road Church in Coventry. And in 1930 he was called to succeed the late Dr. Thomas Phillips at Bloomsbury, London, where one of his members is Mr. Ernest Brown, the Minister of Health. There Dr. Lord remains—he began his fourteenth year as minister of the church on New Year's Day of this year—exercising a ministry whose influence has grown deeper and wider with the passing years.

Dr. Lord is held in high esteem by his fellow-Baptists. For some years he has been chairman of the Scholarship Committee of the Baptist Union, that central organization for the Baptist denomination in England which was founded in 1891, largely under the influence and inspiration of Dr. John Clifford. And towards the end of 1941 he (Dr. Lord) was appointed to succeed Dr. John C. Carlile as editor of the *Baptist Times*, the official organ of the denomination in England. From his editorial chair he will be in a unique position to help in moulding the thinking and policies of the English Baptist movement.

Author of Many Books

Dr. Lord has found time in the course of his busy ministerial life to write several popular volumes dealing with various aspects of the Christian Faith and life. These books include the following: *Man and His Character* (1926); *The Man in the Dark Room* (1927); *The Master and the Man* (1928); *The Unity of Body and Soul* (1929); *The Acts of the Apostles* (1930); *Light Your Beacons* (1935); *Christ in the Road* (1936); *Christ in the Modern Scene* (1936); and *The Conquest of Death: A Christian Interpretation of Immortality* (1940). These books have been well received. For example, of *Christ in the Modern Scene*, the *Methodist Recorder*, the well known and influential English Methodist weekly, said this: "A comforting and inspiring book. The author confidently asserts, and proves, that Jesus is active with his people today. He takes us inside religion and puts color into life, making it creative. He breaks the conventions, disturbs our complacency, makes us adventurers, answers our questions, and makes no mistakes."

The Conquest of Death, Dr. Lord's most recent book, written since the outbreak of the present World War, is his contribution to thinking on the subject of Christian eschatology. It has not the theological thoroughness of the late Dr. H. R. Mackintosh's *Immortality and the Future*. Nor can it lay claim to the philosophical scholarship

of Dr. John Baillie's *And the Life Everlasting*, which is perhaps the greatest and most satisfying volume on the subject in English. The purpose of Dr. Lord's book is more narrowly limited than that of Dr. Mackintosh's or Dr. Baillie's. He defines it thus: "It is not the purpose of these chapters . . . to add another to the long list of detailed surveys, anthropological, metaphysical, scientific, and doctrinal, which already fill our shelves. To be sure, careful notice will be taken of what specialists in various realms have to say, but our main purpose will keep in mind two classes of inquirers: the Christian inquirer who wants to know where the traditional conceptions stand, and those who profess to have no interest in organized religion, but who, nevertheless, stand subdued and wistful before an open grave."

Dr. Lord proceeds to develop his argument thus. After setting out the problem of survival in its proper perspective, he discusses the question of whether any proof of such post-mortem survival is possible. Reaching the conclusion that in this matter such sciences as physiology and psychology have no adequate answer to give, he goes on to consider the time-honored argument that the nature of human life, as including pursuit of ultimate values such as goodness, beauty, and truth, demands immortality. This general argument for immortality leads him directly to the Easter faith, and the distinctively Christian assertion that God is the God, not of the dead, but of the living, so that those who have come into saving fellowship with God in Jesus Christ share his divine life, life which God will not allow death to impair in any way. Dr. Lord then goes on to consider some questions which inevitably arise in connection with the life to come, such as the problem of whether there is hope for all. And he concludes by pointing out the value and importance of the Christian assurance of immortality for this present life. "Belief in immortality," he says, "supplies true meaning to the life we live here and now"; and again, "when we accept the Christian view of life eternal, we are actually bestowing dignity and meaning on the present life. Viewed against this larger background, man is no longer a plaything of fate, a mere material organism destined for a brief span to rise to vigor and then sink into decay. He is a soul, a child of God, of greater value than anything around him." And he quotes from Dr. Vernon F. Storr's book, *Christianity and Immortality*, the following passage: "Such a hope is full of power and inspiration

for the tasks of life. The individual needs it, and society needs it.

"How can we face the problems of the future, so complex and so urgent, without the strength which comes from the Christian assurance of immortality? Life is supremely worth living if heaven is the goal. Tasks are worth working at, even though it is not given us here to see their full accomplishment, if there is a hereafter in which both the worker and what is of lasting value in his work are preserved, and where fragmentary efforts fuse in the completeness of a perfected whole."

Such a bald and inadequate summary does not do anything like justice to the book. Its true value may better be gauged from the welcome it has received in the press. *The Expository Times*, the outstanding British religious monthly, said this of Dr. Lord's volume: "It is a sound, frank and intelligent guide. It would be difficult to find a better." On this side of the Atlantic the Rev. Dr. John C. Siler praised it in the following terms: "Here is a helpful and thoughtful book on a matter that concerns every person and is much in the thought of the Christian. It is an inspiring book of hope and confidence, and will help to lift up hands that hang down. It will provide atmosphere, stimulate thought on Easter themes, and point the way to their development by suggestive ideas. This is a timely book for our American people." *The Chronicle*, in the course of a most laudatory notice of the book said: "This book cannot be ignored by the clergy, nor for that matter by the laity, in this time of change and death. It will give them a wise insight into the truth that the answer to the question, 'If a man die shall he live again?', is 'Yes,' and that this answer has behind it a far more convincing and powerful body of evidence, both ancient and modern, than the answer 'no.'"

Whether Dr. Lord will have any time to write books, now that he combines with his busy pastorate in London the editorship of the *Baptist Times* is open to doubt. But it is a matter of encouragement and rejoicing, not only to his fellow-denominationalists, but to Christians generally, in England, that the official Baptist organ is being edited by a man of such deep evangelical faith, wide scholarship, and open mind. This editorship will give him an even wider audience for the exercise of his ministry, already so rich and full. Dr. Lord may be counted upon to use his new opportunity for the greater glory of God and the extension of kingdom of Jesus Christ.

Building Chancels in American Churches

by E. M. Conover*

FOR more than twenty years now, a movement, significant in volume and effectiveness, has been noticeable in Protestant churches of practically all denominations in the United States. This movement is, in a sense,

*Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York.

a recovery of values in church architecture that were lost and discarded during American colonial and pioneering history. Rather than an advance to something new and radical, it is simply a "catching up" of neglected and lost elements that for ages were thought meaningful and appropriate in Chris-

tian worship.

Many considerations have given rise to this movement and have sustained it with increasing general acceptance. A desire for beauty and suitableness in the house of worship, a clearer realization of the fundamental importance in Christianity of corporate and private



CHURCH OF GOD, WASHINGTON, D. C.

Completed in 1942. Wenner & Fink, Philadelphia, and W. H. King, Louisville, Kentucky, architects. E. M. Conover, consultant. Baptistry is back of the dorsal cloth. Wide doors of the nave required by city ordinance. Communicants rail open at the front indicating access to the Lord's table.



BEFORE AND AFTER VIEWS
First Presbyterian Church, Springfield, Illinois

worship, rebellions against downright ugliness and incongruity in the sanctuary, a desire for the worshiper to have a greater degree of participation in the services have contributed to the movement. There was, of course, from fifteen to twenty years ago, considerable objection to a change from meeting house to sanctuary. "A trend toward Rome," "you push the preacher off to one side," "you can't see the choir"—were the opposition cries that marked a sincere fear of danger as well as opposition to a change on any account. These cries have died out as Protestants realize that rather than being an imitation of Rome, or even of the Episcopal church, there are values in worship, symbolism and religious arts, regardless of denominational label.

Rather than seeming to depreciate the ministry of preaching, the pulpit, which one enters distinctively and exclusively for the ministry of preaching, gives the sermon a setting of importance which it does not seem to obtain when the minister returns to the speaker's stand where he led the service and made the announcements. Several ministers, notable for their preaching, have testified thusly: "I have never felt the challenge that now 'I simply must preach! I am now set apart to preach!' so much as when I move to the pulpit to begin my sermon."

Usually the choir is seated in the chancel but is not noticeably on exhibition, and during the sermon, faces in the choir—attractive and otherwise—do not compete with the preacher for attention. The choir leader may stand in one of the two front rows in the chancel choir and rather effectively lead without standing in clear view of the congregation, waving his arms, a feature in American Protestant churches that has become utterly objectionable. We do not care if he is a contortionist in the rehearsal room, but do not wish

to see the mechanics either of the leader or the organ in the service of worship. In the chancel arrangement, the several parts of the worship service and the administration of the sacraments are given a distinctive setting.

Church builders have no desire to see American architecture become stereotyped or formalized. Not only in the plan of the sanctuary, but also in the vital field of church exterior design, progressive creative work must be done. This work must be done by the church. However, it does seem true that because of many practical considerations, chancel plans are taking, in the large majority of cases, the form herewith described.

THE CHURCH BUDGET A Sky View

The budget is not sums to me!
It is children's happy faces;
It is missionaries who tell of Christ
In far-off heathen places.

It is a sanctuary to which we go
For worship and for prayer;
It is the folks we're glad to know
In love and friendship there.

It is the organ's majestic roll
And anthems quite inspiring;
It is the preacher's honest theme
Of a gospel that's untiring.

It is an altar we call peace
In a world that is at war;
It is boys and girls in uniform
Whose return we're praying for.

It is the kingdom of our Lord
When evil has been turned to good;
It is the reigning of the Christ
In a world-wide brotherhood.

Oracle.

PRACTICING IMMORTALITY

A minister relates this experience:
"We had just borne from the church the

worn-out body—paralyzed and speechless for years before death brought release—one of the noblest Christian women some of us had ever known. As the funeral procession started for the open grave, her broken-hearted husband, who had found his daily joy and privilege in caring for her dumb helplessness, put his hand on my shoulder and said, in a tone I shall never forget, 'God must not let anything happen to her.' The minister goes on to comment: "That was not the voice of selfishness claiming immortality for its little self; it was the voice of devoted love and loyalty claiming eternal worth before the God of all love for her whom God had given him to love and to cherish, in sickness even more than in health." He had seen her practicing immortality. Frank B. Fagerburg in *Is This Religion?*; The Judson Press.

Ministerial Oddities

(From page 6)

evening the subject was the Book of Ruth. In the congregation was a brother whose language was always flowery. He arose and said: "Brethren and sisters, the subject this evening is the Book of Ruth. Do you know that I never turn to the Book of Ruth without a thought coming to my mind that there it lies, like a beautiful jewel, between the ermine of the Judges and the purple of the Kings."

Later in the evening a clergyman came in, and after listening for some time, arose and said: "My friends, whenever I turn to the Book of Ruth, I am always reminded of that beautiful quotation from Taylor, that it lies like a lovely jewel, between the ermine of the Judges and the purple of the Kings." Then he sat down unaware of the rebuke he had administered.

Seven Points for Ministerial Effectiveness

by E. P. Thorne

The author, a Baptist clergyman, is at present serving as chaplain in the Army Transport Service. The article comes from his experience of many years of effective work.

Lest I myself should be a castaway.
—I Corinthians 9:27.

"DON'T preach if you can help it," is excellent advice to any man considering the ministry. I have done a good many types of work but never have I done anything or seen anyone else do a work more exacting than the ministry of the gospel. To be a real minister these days it takes all we have and then some. But assuming that you cannot help preaching, have been called of God, graduated from college, seminary, and have received a church or churches, and are ready to settle down in a new place with all the opportunities of a new field open to you, what are some of the important practical things that you can do to make the ministry most effective? Every man has his own set of "must" things to practice. But if I had my time to go over, here are the things which I should mark down as of first rank importance.

I

First keep altar fires burning on his own soul. Adam Smith said of Jeremiah that although he lived at a time when the fires on God's altars were going out all around him, he kept them burning on the altar in his own soul. We who minister today live in times in which the same forces of war, bloodshed, conquest, social upheaval, and reaction which operated in Jeremiah's world are also working their havoc to men's souls in ours. It is therefore necessary that we make every effort to keep our souls afire with the divine message that is given to us.

The right habits will be our saving agents in this connection. Early and regular hours in the study is first and foremost of these. We should enter our workshops as early as the earliest business men enter their offices. Dr. J. H. Jowett said that he used to rise at the sound of the tramp of working men's feet passing his house at 6:00 in the morning on their way to work. Dr. Eric Westerhouse says that every minister ought to have at least four hours of constant, systematic, hard study every day.

One minister reads by the typewriter, and writes down texts, topics, thoughts,

illustrations, outlines, daily. When he needs to choose a sermon, he confidently turns back through his notes to one which he has been consciously and unconsciously working on for weeks and maybe months. This adds up to preaching regularly from materials which are already a part of a man's makeup through the working of his conscious and subconscious mind. These practices begun each morning with personal devotions will go a long way toward keeping the altar fires burning in his own soul. This is one of those "must" things in the life of every conscientious minister.

II

Prepare the sermons well. Just a few months ago I heard a brother say that he scarcely ever knew what he was going to say until he went into the pulpit to deliver his sermons. This leads to cheap, trashy preaching. And that leads to contemptuous regard for the minister by his people, and moving on every two or three years. Nothing but hard systematic sermonic preparation will do for the sincere minister.

The subject should be chosen early in the week. As he reads, studies, visits, and observes numerous parts of his sermon house will quietly erect themselves in his mind. During the latter part of the week, not too late, he will outline, perhaps many times, and then write out his main sermon for the week.

He will state his premise clearly in one sentence, and outline and write from there on. From this longer manuscript, a brief suggestive outline should be made. This will be gone over many times mentally until the sermon is mastered. When in the pulpit, this short outline may help him to keep on the right track, and prevent knees from shaking, from fear of losing the way.

He will not be self-conscious as he faces his people on Sunday first, if he is well prepared, and second, forgets himself remembering only the importance of getting over to the people his God-given message, and third, picks out four or five individuals in different sections of the congregation and mentally addresses his remarks to them instead of simply to a vast congregation. Thus speaking to individuals instead of to an

impersonal crowd, he will neither yell nor orate at them, but speak in a conversational voice and be more effective as a speaker.

III

To adequate preparation of his sermons, should be added preparation for all other meetings which the minister conducts, or participates in. A few hours spent in preparation of the talk, the order of service, and the prayers and readings at the prayer meeting will amply reward the man who considers this meeting important. Church business meetings demand preparation too. Let the minister sit down ahead of time and carefully plan his whole program. If debatable matters are to be presented, let him visualize those who might oppose and anticipate their arguments. A careful study of some good book on parliamentary law covering the possible danger spots that might cause confusion, will save embarrassment, and loss of influence by the presiding officer. If stories are to be told to illustrate a point or when introducing a speaker, the wise minister will first tell them to his wife or some other intimate. If they fall flat with one or two people, how much flatter with a larger number!

Every board and committee meeting should be prepared for in advance. In addition to planning details of problems to be brought up, several people should be acquainted with the more important agenda ahead of time. They may be asked to present to the group items of business in cases where policy demands that the program come out of the group instead of the individual, and this is almost everywhere.

Adequate preparation on every detail of the regular worship services will pay large dividends in the long run. It is better to write out the invocation, read the scripture over aloud several times, and prepare the long prayers so that the things to be prayed about are clearly in mind before going into the pulpit. Check the hymns in the book to see if tune and words are what was expected when the number was chosen. And take one final glance at the sermon notes before going into the pulpit to make sure that each point is clearly fixed in mind. If the minister himself is adequately prepared on all points in all meetings, he can more easily master any unexpected emergency which might arise. Moreover, he will give the im-

pression of always being master of the situation which is psychologically necessary for permanent, effective leadership of any group of people.

IV

Next to preparation in importance, comes the budgeting of the minister's time and effort. Time, not gold, is the most precious possession of man. The wise minister will budget the year, the month, the week, the day, the hours, and the minutes in order that he may give the most service where it will do the most good in the time given him. The year will be divided into periods of emphasis when he makes the church program for a year. On the first of each month the time should be laid out systematically so that the things planned for that month may have their share of time and attention. The weeks should be divided into so much time for study each morning and so many days calling.

But planning the day is the most important of all. Rising at an early hour, the wise minister will take a blank sheet of paper and write on it all the things that need to be done that day. There will usually be more things to do than can be done. Writing them out clarifies the way ahead and saves time, because one can turn immediately from one thing to another without waste of time thinking of what and how to do the next thing. If one does not finish things scheduled for today, the leftovers are placed at the top of tomorrow's list.

Some out-of-the-study things that must be included in the time budget are, visiting the sick list each week, winning a certain number of people into the Kingdom each week, month and year, three afternoons or more a week on general calling, and allowances for outside speaking engagements.

But most important of all, do not leave out a certain time each day and week to be spent with the family. No impersonal machine must blot out the minister's individual right to associate with those who love him and whom he loves. And this also goes for his right to a certain amount of recreation which is completely separate from his work, and which ministers must take in order to stay out of the rut that grinds out their initiative, humaneness, and productiveness. Thus the budgeting of time enables the minister to do the most good with the minutes that are his.

V

Every minister ought carefully to budget his money. The value of this is seen in hundreds of cases where ministers who never made over \$1500.00 a year managed to send several children to school and college. How these fine

men and their wives have done so much with so little is inexplicable except that they budgeted every penny, in the thought that their money was not theirs to spend whimsically, but as a trust given by God himself.

How different with some other men who fail to budget their money! They live beyond their means, and sometimes bring disgrace upon themselves, and their profession by contracting debts beyond their ability to pay. They leave the field with unpaid bills, the stigma of which the incoming minister must strive to live down, often being told to his face of his predecessor who left town without meeting his rightful obligations.

While ministers do not as a rule have much, they usually have enough for the necessities of life. Members of other vocational groups often lose their employment, and have their livelihood taken away completely; the minister may receive a cut, but rarely has his income completely cut off so long as he does his duties well.

One minister and his wife who is a good business woman, carefully budget their money. The wife handles the most of the money, and puts each penny where it counts the most. They never buy on credit though often invited to do so. They not only live within their income, but always have a small but significant savings account. Also when they leave town they leave a good credit rating, and a good name behind, both of which are a precious legacy for the incoming minister and his family, and an asset for the church.

VI

For the sake of his own happiness and those around him, the minister should live and enjoy life now. So many times he reasons that the work of his profession is so serious, and so important that a man in his place cannot afford to take time off to cultivate friends, take recreation with his family, or cultivate his own talents. All of which adds up to taking one's self too seriously. While the ministry is serious business, one finds after a while that if he spends all his time in that vein, he becomes a mere cog in a grinding machine which in time stamps out his last shred of individuality. The grind robs him of the most valuable thing on earth, himself.

Count the men whom you know to have succeeded in the sight of heaven and man, and you will see that each one took time to live now while life was passing. They cultivated friends. They had family ties. They took time for self discovery and growth. They were not deluded by the thought that "My work is too important to allow me

to develop the things that matter most. I must do the job now. Later I myself will live." The only man whom Jesus ever called a fool was a man who had just this slant on life. "Thou fool, this night thy soul shall be required of thee." Or again, "The sabbath was made for man, not man for the sabbath." Substitute institution for sabbath and you have what I mean.

In the life of every minister there is the ever present danger that he will become so "institutionalized," so "professionalized," so "routinized" that he will lose the capacity to practice the "more abundant life" which he preaches. "Vigilance is the price of freedom." Therefore, the minister who would get the furthest along in being, as well as doing and serving, must reject the mechanizing of himself because he is a minister, in the thought that he will live tomorrow, and learn to live now.

VII

Finally for his own inspiration in the trying times, the minister must remember that there is still glory in his calling for the man with vivid imagination. Not glory as the world conceives it. But the glory of being in the line of "so great a cloud of witnesses" who through the centuries have given their lives to keep the moral and spiritual truths of God alive and working in the world. Whether in the great cathedral, or a small church in the country, or one in an "across the tracks" area of the large city, the minister who does his work to the best of his ability seeking to keep faith in justice, freedom, kindness and mercy alive in this time when such values are being forced underground, or out of existence, there is glory in being a minister that "the world knows not of." But now even the world is beginning to realize that to keep alive the Christianity from which issues our democracy and freedom itself, is no unimportant job. It is as important as is our basic way of life. So far as can be determined the minister of the Gospel who relates his message to the needs of these times, and interprets truth in such a way as to give guidance, courage, comfort, hope and light to bewildered people of this day, is more necessary now than at any other time in many centuries.

Read the historical setting of the book of Revelation for a parable of inspiration for these times. John is in an ancient concentration camp for preaching the Gospel of redemption. All around his world there was war, destruction, persecution, and death for those who refused to worship at the shrine of force, and tyranny. To the persecuted minority John writes the book of Revelation urging them to be

(Turn to page 20)

F.A.G.O. A.A.G.O. CHM

*by Ralph Stoodly**

An Interpretation of the Work and Degrees of the American Guild of Organists

A FEW years ago, before radio stations, governmental agencies, and military units had made alphabet soup out of nomenclature, it might have been fairly easy for a worshipper, even though unfamiliar with their meaning, to puzzle out the letters that are frequently printed on church calendars following the names of particularly gifted organists. Currently, however, so many combinations of initials daily baffle us that one sometimes wonders whether the printers' ink and paper saved by these contractions is sufficient compensation for the mental wear and tear required to fill in the absentee letters.

As you doubtless very well know, the initials F. A. G. O. and A. A. G. O. are not New Deal. They go back to the nineties when one hundred forty-six distinguished church musicians united to form the American Guild of Organists. The movement set up both a national organization and local chapters, now numbering over a hundred, through which those with similar musical ideals might gather to hear papers, addresses, and recitals and to enjoy discussions concerning their common problems. Best known, however, is the function the Guild fulfills in serving as an accrediting body to establish standards for professional organists.

Currently presiding over the American Guild of Organists in its highest office, that of Warden, is Warner M. Hawkins, Doctor of Music. He is the organist and director at beautiful Christ Methodist church on Park Avenue at 60th Street, New York City. This church is as famous locally for its excellent musical program as it is nationally for its exquisite mosaics, for its unique Byzantine architecture, designed by the late Ralph Adams Cram, and for its world-known minister, Dr. Ralph W. Sockman.

Dr. Hawkins is not only a professional organist and composer whose unusual talents have worthily put him into the succession of the great organists who have served the Guild as Warden. He is, as well, a warm-hearted Christian and devout member of Christ church. He enjoys the distinction of being the first Methodist to have headed the Guild. One of his musical interests is to reawaken the interest of Protestantism in the simple beauties of



Warner M. Hawkins

plain song. He has devoted numerous addresses and articles to this subject and has composed in plain song form a ritual for the Holy Communion.

The organization of the American Guild of Organists coming in the nineties was the answer to a serious problem. Previous to this time, like many professions, musicians had been only carelessly regulated, if at all. It was the day of "quack" doctors and "shyster" lawyers. Musicianship had its equivalents. Certain flamboyant persons in every community, calling themselves "Professors" because they had a few organ or piano pupils, or for no reason at all, gave the impression by bombastic self-advertisement, that they were the aristocracy of the musical world. Often they were shoddy performers who were able to make listeners think some unusual cacophonous noises from the organ chambers perfectly reproduced a thunderstorm or Niagara Falls or a chariot race. They were strong on showmanship and publicity and often weak in good taste and

true musicianship. Definitely the direction in which they were leading was away from the dignity and beauty that ought to characterize church music.

Against this background of tawdry claptrap the American Guild of Organists was formed in 1896 to provide an organization to encourage high ideals and set standards by which could be judged the capabilities of an organist who might be too modest and gentlemanly to resort to pompous boasting, eccentric waistcoats and long hair. No longer would it be necessary for committees of self-respecting churches to sit in the choir loft and watch some console charlatan in need of employment play his tremolo imitation of a pewee calling to its mate or landing with bent, full arms on the keyboard to demonstrate what happened when lightning struck the old oak tree. The American Guild of Organists put an end to all this by providing a rather grueling series of examinations conducted by their peers whereby organists might be certified as to their abilities. Lofty

*Director, Methodist Information.

standards were set by the guild for accreditation. The organists who brought the guild into being are honored as "Founders" and they alone may use the initials A. G. O.

Degrees of Musicianship

The first step an organist may take upon proper recommendation is to join the local chapter of the A. G. O. He thus becomes a Colleague. This does not entitle him to the use of any of the guild initials but does give him access to musicianly fellowship, the programs and the literature of the guild, all of which is stimulating to his professional career. He is also listed in the Year-book and Directory.

When he feels that he is ready to face the local examining committee whose standard demands he has prepared himself to meet, he may take the Associates examination. If he succeeds in meeting the requirements, he then receives the certificate of the American Guild of Organists from its national headquarters in Rockefeller Center, New York City, and is entitled to use the initials A. A. G. O. following his name.

Fellows (F. A. G. O.) are those who have passed a still more demanding examination proving their theoretical and practical attainments both as organists and scholarly musicians.

There is also the degree of CHM awarded to successful candidates. To become eligible for this distinction, one must be either a Founder, Associate, or Fellow. When a Fellow, for example, passes the Choirmaster's tests, he is designated F. A. G. O. (CHM). Guild organists are entitled to wear the official gown, an open-front style with front facing of velvet. Holders of the various degrees may wear gold-silk embroidered badges on the left sleeve of the gown. Recipients of the highest degree, that of Fellow, may add a crimson hood of the specifications of a collegiate master's with gold silk lining.

When you see these symbols and the initials of accreditation, you may regard them as a valid insignia of professional mastery. They are as reliable a set of standards of mental and technical proficiency as exist in this field, much more so, in their uniformity, than academic degrees of musical conservatories.

A. G. O. is Ally to Church

With every statement of the Guild's Declaration of Religious Principles, clergymen will find themselves in instant sympathy. Ministers and church officials should rejoice in the existence of the guild because of its reflex influence upon both the character of organists and directors generally and the elevated type of music for which they stand. Many an organist has been grateful to his pastor for encourage-



This attractive sign announces the United Lutheran Church, Red Wing, Minnesota. Melford S. Knutson is the pastor.

ment to join the guild and to attempt the examinations that have resulted in distinction both to himself and the church he serves. The wise church will regard itself as an ally of the guild exulting in the lofty standards it maintains and taking pride, when it can do so, in an organist who has so highly qualified himself as to be entitled to guild honors.

Religious Principles of the Guild

"For the greater glory of God, and for the good of his holy church in this land, we, being severally members of the American Guild of Organists, do declare our mind and intention in the things following:

"We believe that the office of music in Christian worship is a sacred obligation before the Most High.

"We believe that they who are set as choirmasters and as organists in the House of God ought themselves to be persons of devout conduct, teaching the ways of earnestness to the choirs committed to their charge.

"We believe that the unity of purpose and fellowship of life between ministers and choirs should be everywhere established and maintained.

"We believe that at all times and in all places it is meet, right, and our bounden duty to work and to pray for the advancement of Christian worship in the holy gifts of strength and nobleness; to the end that the church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's House may be guarded in our time, and in the times to come.

"Wherefore we do give ourselves with reverence and humility to these endeavors, offering up our works and our persons in the name of him, without whom nothing is strong, nothing is holy. Amen."

Ministerial Effectiveness

(From page 18)

true to God, and the vision of a better world which Christ had given. There would be a struggle between the forces of good and evil, but in time God would destroy the forces of wickedness, and set up a new world where there would be peace, plenty, happiness and health, and where men would live together in love and brotherhood. Now during the time of stress and destruction, and martyrdom, they must be faithful and true even unto death. Through their faithfulness not only would God establish this new world, but they who lost their lives would one day stand with the redeemed of earth who had had their "robes washed in the blood of the Lamb" before the throne of God himself to enjoy his blessings forever and ever.

What a message for those who must minister in times like these! "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation: be thou faithful unto death, and I will give thee a crown of life." And the crown of life is the glory placed by God himself upon the head of all who remain faithful to him regardless of the cost now and ever more.

EVANGELISM AT 4:30 A.M.!

A few years ago Dr. Walter M. Montano, a Bolivian who was formerly a priest and is now working as a pastor and editor in Lima, made a tour of some of the important cities of Mexico. In a large evangelical church in Mexico City, for example, a series of lectures was given every night during a whole week. Toward the end of the week crowds of 1500 people attended the meetings and among these were high army officers, government servants, intellectuals, and even priests. In another town, when an appeal was made at the close of a meeting for those who wished to make a decision to follow Christ, large numbers came forward with tears in their eyes and confessed their sins. At Vera Cruz there was great interest in the meeting and the people begged Dr. Montano to hold another one the next day. Jokingly he said it would have to be at four-thirty in the morning, since he was leaving by train. They took him at his word and called him at four-thirty to go and speak to a group of 250 people! E. Stanley Rycroft in *On This Foundation*; Friendship Press.

Prayers for the Three Hour Service

THE following prayers have been taken from the Book of Common Prayer of the Episcopal Church.

INTRODUCTORY ADDRESS

Minister: Let us pray

Silence

O God, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort: through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

* * *

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

* * *

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

O Lamb of God, who takest away the sins of the world,
Grant us thy peace.

O Lamb of God, who takest away the sins of the world,
Have mercy upon us.

FIRST MEDITATION

Minister: Let us pray

Silence

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. Amen.

* * *

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which, by our frailty, we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.



That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

SECOND MEDITATION

Minister: Let us pray

Silence

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

* * *

Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

* * *

O Holy Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; Open thine eye of mercy upon us thy servants, who desire pardon and forgiveness. Renew in us whatsoever hath been decayed by the

fraud and malice of the devil, or by our own carnal will and frailness. Consider our contrition; accept our repentance: and forasmuch as we put our full trust only in thy mercy, impute not unto us our former sins, but strengthen us with thy blessed Spirit; and when thou art pleased to take us hence, take us into thy favour. This we beg through thy merits, O Lord, our Saviour and our Redeemer. Amen.

* * *

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

THIRD MEDITATION

Minister: Let us pray

Silence

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

* * *

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

* * *

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being instructed by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

* * *

Adding this:

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.
Son of God, we beseech thee to hear us.
Son of God; we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world:
Grant us thy peace.

O Lamb of God, who takest away the sins of the world;
Have mercy upon us.

FOURTH MEDITATION

Minister: Let us pray

Silence

Almighty and everlasting God, who, of thy tender love toward mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee. Amen.

* * *

O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by Him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. Amen.

FIFTH MEDITATION

Minister: Let us pray

Silence

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defense against all our enemies; through Jesus Christ our Lord. Amen.

* * *

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

* * *

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou

dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

SIXTH MEDITATION

Minister: Let us pray

Silence

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness: that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. Amen.

* * *

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

*Lord, have mercy upon us.***The Lord's Prayer****SEVENTH MEDITATION**

Minister: Let us pray

Silence

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

* * *

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

* * *

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

* * *

O God, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

* * *

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

* * *

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

Mother's Day Letter to Service Men

WHAT better date for a letter to the service men from the church than on Mother's Day. Last year the Friedens Evangelical and Reformed Church, North Tonawanda, New York, of which Theodore Mayer is the minister, decided to send a special Mother's Day greeting. The facsimile cut gives a picture of the result.

A letter announcing the plan was mailed to all the homes with the request that signatures be sent for tracing on the mimeograph stencil. It was announced that the letter would be from mothers, big sisters, sweethearts and wives.

The letter used in making the announcement follows:

FRIEDENS EVANGELICAL CHURCH North Tonawanda, New York

To the Mothers, Big Sisters,
Sweethearts and Wives
of "OUR BOYS IN SERVICE"
GREETINGS:

The following verses are to be used in a special MOTHER'S DAY GREETING which we would like to send to all the boys from Friedens now in the service of our country. Can you find time to read them now? What do you think of them?

"Somewhere a woman—mother, sister, sweetheart, wife—

Waits betwixt hopes and fears for your return.

Her kiss, her words, will cheer you in the strife

When death itself confronts you grim and stern:

But let her image all your reverence claim

When base temptations search you with their flame.

Somewhere a woman watches—thrilled with pride,

Shrined in her heart, you share a place with none.

She toils, she waits, she prays, 'till side by side

You stand together when the battle's done.

Oh, keep for her dear sake a stainless name,

Bring back to her a manhood free from blame."

On this special Mother's Day Greeting (which is to be mailed on Monday morning to all our boys)—we would like to have the signature (autograph) of either the boy's mother, or big sister, or wife or sweetheart. Will you help make this possible?

It will be necessary to have your signature (to whom this letter is being sent) before Sunday, so that the



"FOR HONOR AND FOR HER"

A MOTHER'S DAY MESSAGE of Love from
the Mothers, Sisters, Sweethearts and
Wives - to the Boys in Service from
Friedens Church, N. Tonawanda and
St. Paul's Church, Shawnee.

MAY 10, 1942



"Somewhere a woman—mother, sister, sweetheart, wife—
Waits betwixt hopes and fears for your return.
Her kiss, her words, will cheer you in the strife
When death itself confronts you grim and stern:
But let her image all your reverence claim
When base temptations search you with their flame.

Somewhere a woman watches—thrilled with pride,
Shrined in her heart, you share a place with none.
She toils, she waits, she prays, 'till side by side
You stand together when the battle's done.
Oh, keep FOR HER dear sake a stainless name,
Bring back to her a manhood free from blame."

Mrs. H. F. Wittkowski Mrs. Eugene Bredin
Mildred Tothill Gertrude Newman
Mrs. Beatrice Aubert Mrs. Pauline Brownley
Elizabeth Anna Ellingum Mrs. A. Horaley
Mrs. Mary Lavendusky Mrs. Florence Janowsky
Marjorie Barlapout Lois Kaminske
Helen Fudrinske Mrs. William Barlapout
Mrs. Isabelle Eberfeldt Mrs. A. W. Resch
Mrs. Pearl Rasch Lois Damsky
Mrs. Luramburg Mrs. John Newell
Mrs. Samuel Kolb Mrs. Albert C. Moje
Esther Lugo Florence Jones
Mrs. Henry B. Janowsky Mrs. Josephine Kline
Jean Wardell Mrs. Elona Albright
Mrs. E. C. Goerss Mrs. Anna Jager
Mrs. Cora Bauer Mrs. Sophie Leuk
Mrs. Mabel Liedtke Anne Benji
Mrs. Anne Stengel La Vene P. Voetsch

Facsimile Reproduction of the Letter Sent Last Year

letter and signatures can be printed. We are therefore asking those to whom this letter is being sent kindly to come to the church on Friday evening of this week between 7:30 and 8 o'clock so that you may add your signature to this greeting. I am sure you will be willing to do this for the sake of our boys—especially for the sake of your son, husband, brother or sweetheart. (Where a "mother and wife" or "mother and sweetheart" are living, both should sign. Where a mother is not living, his big sister takes her place.)

We believe this unique and original Mother's Day Greeting will mean much to all our boys in the service. We are therefore definitely counting upon your

help. If you cannot come at that particular time, please phone me or come at some other time. But do come.

Cordially yours,
Theodore Mayer, Pastor.

QUISLING CHURCH DEPARTMENT STARTS PRESS CAMPAIGN

Stockholm (By Wireless) — As a further measure to appease the opposition Norwegian Church, the government Church Department has begun publication of articles of a "reconciling spirit" in the Quisling-controlled press.

The Church Department has set aside more than one hundred thousand crowns for press propaganda, it is learned.

Religion Must Contribute to World Peace

An Open Letter to the President and Congress

Mr. President and
Members of Congress—

This proposal is addressed to you as an open letter because we feel it expresses—however imperfectly—the deepest hope and prayer of the best sentiment of our country. There is good reason to believe that the recurrence of the inexpressible scourge of modern war can be prevented, but that this cannot be done except by the very best and wisest effort of which we are capable.

It is now recognized by seriously minded persons that any settlement which will guarantee a peaceful world after the war must be as genuinely religious as it can be made. This does not mean "a soft peace"; religion recognizes justice. Nor can it be hoped that the efforts will be entirely successful. There will be a conflict of views among individuals and delegations selected to frame the terms of agreement. Some will be positively antagonistic to the truly religious view. But this very fact makes it all the more necessary that no effort be spared to make the religious influence as effective as possible.

To secure this influence it will be necessary that a mature Christian scholar take part in all of the peace negotiations and be a member with full rank when the Peace Commission is set up. What is required is not a churchman of ecclesiastical rank, nor a Christian statesman, scientist or business man; but a man of sufficient training and breadth of mind to comprehend the whole body of Christian truth and its implications, and who could bring its influence to bear upon all the problems that arise in making postwar adjustments. Moreover, the representative from our country should properly be one who appreciates the true values of the democratic heritages of the nation both in theory and in practice. He would want to counsel with him the most capable representatives of other material religious viewpoints. The one aim being to discover the right course at every stage of the proceedings.

Providentially, we think it may be confidently stated that the overwhelming world sentiment, at the time, not only among those professedly Christian but also among multitudes who have made

no such commitment, is that a Christian settlement would be incomparably the best that could be made. Christianity is held in such regard among the peoples of the world that they feel their interests would fare better under this treatment than under any other—at least, any other that has any promise of prevailing. This is a phenomenon of tremendous importance and one that should be scrupulously guarded. It would be tragic to ignore this sentiment and attempt to win favorable reception for what was offered by appealing to lower motives. Besides the importance, indeed the absolute necessity, for finding the truly religious remedy for the present horror is urged now as never before. As, for example, it has recently been said: "What we want to do—our social aims—our national purpose, are not in the final analysis economic decisions. Such decisions must draw from deeper soil, from politics, from ethics, from religion, from the spirit of a living society." This is spoken of our own country but the same is true of those who are writing of the world situation. With remarkable unanimity they agree with the Academy of Political and Social Science when it declares the "war is not an economic or a political, or a social war, it is a religious war."

Consequently the only remedy that can be at all effective must be genuinely religious. It would be sheer mockery to rely upon even the best secular means alone. That would be like applying salve to a cancer. It must be understood that this is the only realistic view of the situation. This does not mean that the church should invade the sphere that belongs exclusively to the state. It is only insisting that authorities in statecraft, and other secular interests, should not presume to decide the religious issues involved. The time has surely come when religion should be accorded its proper place in solving the problems of human relations. These lie at the root of the present conflict. Only by following this course can God's "way be known on earth."

A Personality Is Needed

The excellent statements that have been drawn up by distinguished churchmen and educators on both sides of the Atlantic deserve most careful study. But these would get scant consideration

from routine diplomats if they were presented merely as "briefs." What is needed is a genuine authority on religion, actually present to personally advocate these principles and adjust their application to the problems at hand. In line with this, an eminent Christian scholar, in one of his latest public utterances, says: "Creeds are never complete, they are lists of truths, important but fragmentary; they are not 'The Truth.' Only a person is complete and total. A person answers a multitude of questions a creed cannot touch . . . can be referred to in endless new situations . . . to discern the 'mind of Christ' and to announce concretely the divine attitude which man in wartime may strive toward." That is precisely what we have been trying to point out. The absolute necessity of having an eminently qualified "person" actually present to engage in all of the discussions and to exert the full measure of his influence in finding the *right solution* of the problems involved. Above all he should be an *eminent Christian scholar*.

The one to be selected should be a man of reputation whose influence would carry weight. He should be a man of impressive personality who would be listened to by the other negotiators, even those who might not be in sympathy with his point of view. What is required at this juncture is a most competent Christian authority, just as authorities on international relations, on economics, sociology, etc. are required to reach a stable settlement.

As Prof. Sorokin, of Harvard University, said lately, after pointing out that "one of the main defects of all previous alliances and of the League of Nations was that they were made up only of representatives of political groups," but to be successful they "must consist also of the representatives of the great religious bodies, the representatives of science, etc. If humanity and its true leaders determine to build the grand new society largely free from war they can do it."

In this "the greatest crisis in thirty centuries" we must be satisfied with nothing less than our best effort lest it be said of us: "Would that you too knew even today on what your peace depends. But no, it is hidden from you!"

(See next page)

The names of a few representative persons to whom the proposal has been submitted and who endorse it—with slight modifications in one or two instances—are appended herewith:

Hon. Florence E. Allen, Judge, United States Circuit Court of Appeals.

Dr. Henry A. Atkinson, General Secretary, Church Peace Union.

Dr. E. E. Aubrey, Professor, Christian Theology and Ethics, University of Chicago.

Dr. Everett Moore Baker, Minister, First Unitarian Church, Cleveland, Ohio.

Dr. Philip Smead Bird, Minister, Church of the Covenant, Cleveland, Ohio.

Dr. Ferdinand Q. Blanchard, Moderator, Congregational Christian Churches.

Dr. Arnold B. Bloomfield, Executive Secretary, Cleveland Presbytery.

Dr. William Adams Brown, Professor Emeritus, Union Theological Seminary, New York City.

Dr. Earl R. Brown, Superintendent, Cleveland District Methodist Episcopal Church.

Dr. Russell T. Clinchy, Minister, Central Church, Hartford, Connecticut.

Dr. Albert Buckner Coe, Minister, First Congregational Church, Oak Park, Illinois.

Dr. Arthur J. Culler, Minister, Heights Christian Church, Cleveland, Ohio.

Dr. Chester B. Emerson, Dean, Trinity Cathedral, Cleveland, Ohio.

Dr. John W. Flynn, Minister, First Methodist Episcopal Church, Cleveland, Ohio.

Dr. F. H. Groom, Minister, Franklin Circle Christian Church, Cleveland, Ohio.

Dr. Francis H. Hall, Presbyterian Clergyman, Cleveland, Ohio.

Dr. Georgia Harkness, Professor, Applied Theology, Garrett Biblical Institute, Chicago, Illinois.

Dr. Carl F. Heyl, Editor, Kirchenzeitung, Cleveland, Ohio.

Rt. Rev. Henry W. Hobson, Bishop, Episcopal Church, Southern Ohio, Cincinnati, Ohio.

Hon. William R. Hopkins, Ex-City Manager, Cleveland, Ohio.

Dr. James A. Kelso, President, Western Theological Seminary, Pittsburgh, Pennsylvania.

Dr. Theodore A. Kitterer, Minister, First Evangelical Reformed Church, Cleveland, Ohio.

Hon. Frank Lausche, Mayor, City of Cleveland.

Dr. William H. Leach, Editor, Church Management, Cleveland, Ohio.

Dr. Wilfred G. Leutner, President, Western Reserve University, Cleveland, Ohio.

Dr. John A. MacCallum, Minister, Walnut Street Presbyterian Church, Philadelphia, Pennsylvania.

Hon. William G. Mather, Chairman of Board, Cleveland Cliffs Iron Company, Cleveland, Ohio.

Dr. Paul G. Moore, Consulting Oculist, Cleveland, Ohio.

Dr. Harold E. Nicely, Minister, Brick Presbyterian Church, Rochester New York.

Dr. Oscar Thomas Olson, Minister, Epworth Euclid Methodist Church, Cleveland, Ohio.

Dr. Albert W. Palmer, President, Chicago Theological Seminary.

Dr. Harold Cooke Phillips, Minister, First Baptist Church, Cleveland, Ohio.

Dr. Edwin McNeill, Minister, Euclid Avenue Baptist Church, Cleveland, Ohio.

Dr. William Barrow Pugh, Executive Secretary, Presbyterian Church, U. S. A., Philadelphia, Pennsylvania.

Dr. George W. Richards, Ex-President, Evangelical Reformed Theological Seminary, Lancaster, Pennsylvania.

Dr. M. E. Sadler, President, Texas Christian University, Fort Worth, Texas.

Dr. D. R. Sharpe, Executive Secretary, Baptist Association, Cleveland, Ohio.

Bishop H. Lester Smith, Methodist Church, Cincinnati, Ohio.

Professor Pitirim A. Sorokin, Department of Sociology, Harvard University, Cambridge, Massachusetts.

Dr. Robert Stemme, Executive Secretary, Congregational Christian Churches, Cleveland.

Dr. C. V. Thomas, President, Fenn College, Cleveland, Ohio.

Dr. Ernest Fremont Tittle, Minister, First Methodist Episcopal Church, Evanston, Illinois.

Dr. J. H. L. Trout, Bethany Lutheran Church, Cleveland, Ohio.

Rt. Rev. Beverley D. Tucker, Bishop, Episcopal Church, Northern Ohio, Cleveland, Ohio.

Hon. Carl V. Weygandt, Chief Justice, Ohio Supreme Court.

Dr. Robert B. Whyte, Minister, Old Stone Presbyterian Church, Cleveland, Ohio.

Dr. William E. Wickenden, President, Case School of Applied Science, Cleveland, Ohio.

Hon. Robert N. Wilkin, Judge, District Court, Cleveland, Ohio.

Dr. Ernest H. Wilkins, President, Oberlin College, Oberlin, Ohio.

Dr. E. Graham Wilson, Executive Secretary, Presbyterian Board of Foreign Missions, New York City.

Dr. Mary E. Woolley, President Emeritus, Mount Holyoke College.

Dr. Louis C. Wright, President, Baldwin-Wallace College, Berea, Ohio.

SUN WORSHIP MAKES PROGRESS IN NORWAY

Stockholm (By Wireless)—The "new heathendon" is making progress in Quisling's Norway. Pro-Nazi clergymen are preaching "Northern Christianity," a form of sun worship which has as its symbol the sun-cross used by Premier Vidkun Quisling as his personal emblem. In one instance a clergyman erected a sun-cross over the church entrance and the congregation became very annoyed.

Propaganda for the new sun-cult is being increasingly heard over the radio. The cult was launched by the Teutonic SS, an organization of storm troopers who observed last Christmas season with speeches to the sun and worship of mythological Northern gods. At that time cult speakers quoted freely from Quisling and used portions of his addresses as "sermons."



TUNED TO VICTORY

Deagan-made tuning forks, long a world standard of pitch and tone, are still being produced—in greater volume than ever before. As an essential part of a vital system of communication, they help to speed the messages of war.

Deagan precision equipment is still in service—but in place of bells it is producing shells.

The Deagan plating department is still humming with activity—applying chrome, nickel, cadmium and zinc to parts destined for war machines.

Many assignments—one common characteristic: each calls for a high order of responsibility and precision. Just as soon as possible, those same qualities—refined and emphasized by wartime service—will be used to create an even higher standard of tonal perfection in carillons and organ percussions.



J. C. DEAGAN, INC.

Established 1890

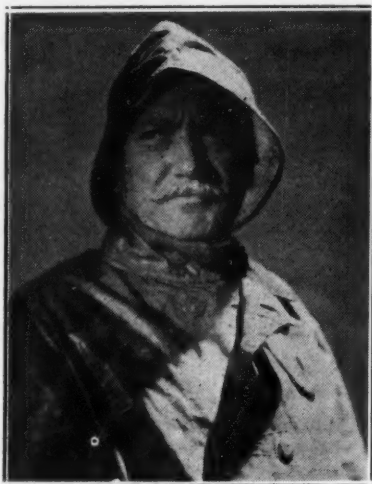
1770 BERTEAU AVENUE, CHICAGO



The Man At The Gate



1. The service is interrupted to call for volunteers.
2. He remained at his post to serve others.
3. She refused to attend church because God did not use her patterns for running the world.
4. Riches and fame were declined because of his promise.
5. Their plans were shattered by the call of war.



Wilfred Lawson

The Man at the Gate

A motion picture which brings a tense dramatic story based on the spiritual problems of the war. It stirs the heart, answers the puzzling questions of pain and suffering and inspires to action.

**A STORY OF FAITH RESTORED;
A POWERFUL LESSON TO ALL
NEEDING SPIRITUAL ENCOUR-
AGEMENT FOR DAYS OF WAR.**

I have just witnessed the moving picture, "The Man at the Gate." It leaves me deeply impressed and profoundly moved. In this chaotic world when clouds and darkness are round about us, and many people are groping after God, this picture will bring courage and confidence. It is a vivid portrayal of the hazardous life of the sea, and the indiscriminate tragedies of war, of the loss of faith, and finally the regaining of faith.—Howard A. Vernon, President, Chicago Church Federation.

I am deeply indebted to you for the unusual privilege of seeing a preview of "The Man at the Gate" yesterday afternoon. It is without doubt one of the most gripping, poignant, graphic films ever produced. It could be of inestimable value to preachers and churches in telling so simply, yet so spiritually the compelling story of Christian faith. If you can succeed in distributing it widely, it will have rendered a distinct service in these tremendous days. I endorse it ever so heartily and enthusiastically.—George Truman Carl, Pastor, Joyce Memorial Methodist Church.

Available for Rental to Churches in 16mm Talking Film

IDEAL PICTURES CORP.

28 East 8th Street, Chicago, Illinois, or Any of Its Affiliates

A Memorial Service for Men Killed in Action

The emphasis given in this issue to the ministry to war casualties and their families is not inconsistent with the spirit of Easter. The following service was used at the Chalmers-Wesley Church, Quebec, Canada. It was arranged by the minister, A. Dawson Matheson. We have, also, included the text of the address which was given in connection with the service.

Opening Sentences.

Prayer—"For Resignation." "For the Right Use of Affliction."

Statement re purpose of the service—and request to congregation to remain in the pews until after the playing of the Dead March and the sounding of the Last Post and Reveille.

Hymn—"O Valiant Hearts."

Scripture Lesson—I Corinthians 15; Revelation 7.

Prayers for Country and King. Prayers for the Forces of the King. Prayers for the Sick and Wounded. Prayers for the Missing. Prayers for the Prisoners of War. Prayers for the Sorrowing. Prayers for the Overthrow

of the Unrighteous. Prayers for the Blessed Departed.*

Prayer for the families now bereaved. (Should be prepared by the minister of the church.)

Hymn—"Abide With Me."

Address.

The Solemn Act of Memorial, (including moment of silence), then a brief prayer leaving our beloved dead in the keeping of the eternal Father.

Hymn—"For All the Saints."

*There are numerous volumes available which offer prayers for these services. The prayer and worship books of the various denominations. In addition we have appended several from the Army and Navy Hymnal, published by A. S. Barnes & Company.

Benediction.

The Dead March.

The Last Post.

Reveille.

The Address.

Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22:14.

THERE was an ancient prophet named Micah. He was not so great a statesman as Isaiah; not so stormy a prophet of righteousness as Amos; perhaps he did not understand the mercy of God as perfectly as Hosea; but he is credited with having gathered up into one verse the full substance of prophetic utterance, and this is what he said:

He hath shewed thee O man, what is good: and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

From that day to this the men and nations that have given heed to that injunction have helped to lay the foundations towards the building of the kingdom of God.

And this man of so long ago, who understood so well the moral basis of the universe and the laws of life with-

out which, no individual or people can prosper, carried also in his heart a beautiful and glorious picture of a day that eventually must dawn on this earth. "And they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up a sword against nation, neither shall they learn war any more."

That is the vision that has ever lingered in the minds and hearts of those who loved their fellowmen. "Peace on earth and good will to men" was the chorus of the angels' song when the Christ was born, and it must ever be the prayer of those who are his disciples.

God knows how long it is in coming; but we cannot, we must not give up the dream. And the wonderful thing is that those who have loved peace the more passionately, have been the first to throw themselves into the battle against others who have been the enemies of peace.

They counted not their lives dear unto themselves. And in the greatness of their sacrifice, they proved their loyalty to him our Savior who gave his life for us.

The two young men in whose memory we hold this service, were not by nature of warlike spirit, they were both of kindly nature, they loved their homes, and were each one bound by the encircling chords of a great affection, they had been trained in home and in the institutions of learning which they attended to the pursuits of peace. They knew no enemies. They had each a multitude of friends, and in their friendship they were not limited to one group or communion; but the breadth of their good will took in all the several denominations.

Often in this sacred place did they render worship to almighty God, and here they partook of the holy communion.

This was the manner of their spirit: and the thought that was their prayer is preserved for us in a beautiful poem written by one of them, Lieutenant Raymond Thorn, which you have either read or I know will read:

Lead me in sight of heaven, Gracious Lord,
Lead me where men no longer use the sword,
To desecrate and lay awaste the earth;
Away from all this misery, this dearth of human kindness.

Give to this earth Thine Own Eternal Peace,
To lowly man, not worthy to uncrease Thy meanest garment! Let his cares be past,
And war no longer slay men in its blast.

There were heroes in the church when St. John wrote the Apocalypse: from

which our text is taken, yes, and there are heroes now.

By the passing of loved ones, there is sorrow that bruises the heart, but their glory is imperishable, and now they are in the presence of the King.

In Bunyan's immortal Allegory, as the two pilgrims approached the gate of the celestial city, there came out to meet them several of the King's trumpeters, clothed in white and shining raiment, who with melodious voices and loud, made even the heavens to echo with their sound. And encompassed about by a great company they came up to the gate.

And over the gate was written in letters of gold these words, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city."

So Bunyan saw in his dream that these two men went in at the gate and all the bells in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of our Lord."

Thus do we believe it has been with those heroic spirits in whose memory we are here assembled, and that in the mercy of God, they are now among the redeemed, who, in ways which we cannot grasp, praise him day and night in his temple.

Now in this place, sacred to the worship of God, let us stand in silence. We do this in solemn act of memorial of Lieutenant James F. Ross and Lieutenant Raymond F. Thorn, who gave their lives that our freedom might be preserved and a Christian civilization continued in the earth.

Moment of Silence.

Prayer.

God from whom our lives have come and to whom they return again, to Thy loving and tender care we commit these our brethern whom Thou, in Thy perfect wisdom and mercy hast called to Thyself. We praise Thee that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that Thou hast prepared for them that love Thee. From this troublous life Thou hast seen fit to summon them to higher service. There may they know ever the joy and felicity of Thy presence. And while they serve Thee in the realms of bliss, grant that we, inspired by their example, may ever render unto Thee, service that is faithful and true. Through Jesus Christ our Lord. Amen.

A PRAYER FOR THE NAVY

Eternal Lord God, Who alone spreadest out the heavens, and rulest the raging of the sea: vouchsafe to take into

Thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy, that they may be a safeguard unto the United States of America, and a security unto such as pass upon the sea on their lawful occasions: that the inhabitants of our land may in peace and quietness serve Thee our God, to the glory of Thy Name. Through Jesus Christ our Lord. Amen.

Army and Navy Hymnal.

A PRAYER FOR THE ARMY

Lord God of Hosts, Whose power is from everlasting to everlasting, and Whose Name is above every name in heaven and earth: keep, we pray Thee, under Thy protecting care the Army of our country and all who serve the rein. Defend them amid violence on land or sea or in the heavens, and grant that they may be a sure defense and a safeguard for the people of the United States and a security for such as come and go in peaceful and lawful pursuit. In time of peace keep them from evil, and in the day of conflict suffer not their courage to fail: that they may guard the American heritage against those who would destroy or straiten the liberties of government by the people, and to the end that the blessings of religion and law may be preserved to posterity. Through Christ our Lord. Amen.

Army and Navy Hymnal.

MEMORIAL PRAYER

O God, by Whose grace Thy people gain courage in the way of the heroes of faith, we lift our hearts in gratitude for all who have lived valiantly, and for all who have died bravely for truth, and liberty, and righteousness. Especially do we thank Thee for the heroes of the common good, who suffered and made trial of bitter sacrifice in achieving the freedom of religious worship and the measure of social and political and economic liberty we enjoy in this good land. God of our Fathers, help us to prize very highly, and to guard very carefully the gifts which their loyalty and devotion have passed on to us. Grant unto us the gift of a living and vigorous faith, that we may be like the heroes: that we may be true as they were true, that we may be loyal as they were loyal, and that we may serve our country and the cause of pure religion all the days of our lives; and grant that we with all those who depart hence in the faith of Thy holy Name, may wear at last the victor's crown. Through Jesus Christ our Lord. Amen.

Army and Navy Hymnal.

Church Creates Its Lighting Fixtures

by James A. Gaiser*

WE are fortunate in that we have a beautiful church sanctuary. We were miserable because our light fixtures with their open bulbs gave the congregation real physical torture. A lighting expert showed us what we should have: six lantern type fixtures. There was a possibility that these fixtures could be purchased at a cost of \$450. Then the war stopped the production of this kind of material. Wait until after the war? No, make the new lights yourself and at the same time release the essential metal for the war effort from the old brass fixtures. The manager of a local manufacturing plant supplied us with the residue from an essential war material punch press operation. This pattern conformed beautifully to our need. There was no priority on glass. The giant reflectors proved a stumbling block. Visits were made to junk yards, wrecking establishments and electrical supply contractors, but in vain. Then a visit to a large electrical manufacturing company and a visit with a friend brought forth the information that they had some of the desired reflectors. We intended to pay for these but the president insisted

*Minister, First Methodist Church, Girard, Pennsylvania.



The Author With the Fixture

that we accept them as a gift. Today we are ready to install our new lights. The war effort is receiving a large supply of brass from the old fixtures. Scrap material has gone into the new ones. Oh yes, the cost, around \$100 for the entire set of fixtures.

Plans for Writing Service Men

FROM the churches come many indications of an increasing interest in the young men and women in the nation's service. The Rosewood Avenue Presbyterian Church, Toledo, Ohio, Charles T. Martz, minister, has prepared a card of postal size. On one side is found the names of the men in the armed forces. The other side offers a letterhead with space for correspondence. The cards are distributed with the Sunday bulletins. The worshippers are asked to check the name of some man on the back of the card and to write him a note on its face.

At the close of the service the cards are left on a table at the rear of the sanctuary. They are taken to the church office, separated and mailed to the individuals indicated. The idea is enthusiastically received. The Sunday morning congregation averages about

200. From these 125 cards are usually collected.

LeRoy Deininger, minister of the North Hill Evangelical Church, Akron, Ohio, tells of a plan they use which is named the Man-of-the-Week plan. Each week one particular service man is designated as the particular man-of-the-week. His name and address are printed in the church bulletin and members asked to write him during the week. Many make it a point to keep letters going to service men in this way.



PULPIT & CHOIR GOWNS

Pulpit Hangings, Altar Cloths
Bible Markers, Communion Linens,
Embroideries, Fabrics
Custom Tailoring for Clergymen
Marking 106 years
of service to the church and clergy

1837

1943

COX SONS & VINING, Inc.
121 EAST 23RD STREET, NEW YORK, N. Y.

5 Advantages

YOU WILL FIND IN

STANDARD'S TRUE-TO-THE-BIBLE SUNDAY SCHOOL LESSONS

- 1 True-to-the-Bible as God's revealed Word.
- 2 Practical application to everyday life.
- 3 Uniform Lessons, Primary to Adults.
- 4 Closely Graded, Cradle Roll to Young People.
- 5 Daily Bible Reading in weekly story papers, from Junior to Adult.

Plan to use Standard's Sunday School Lessons, either Closely Graded or Uniform. Preferred by thousands of successful schools for pupils of all ages. Children's helps in attractive colors. Prospectus of Closely Graded Lessons, actual samples of Uniform Lessons, and 160-page Catalogue, will be sent free.

FILL IN THE COUPON AND MAIL TODAY

THE STANDARD PUBLISHING CO.
CINCINNATI, OHIO

Dept. C. M. 4

Please send me prospectus, samples and catalogue for my department.

Name.....

Address.....

Church.....No. in School.....

Name department in which you are interested.....

The Standard Publishing Co.

8th and Culter Streets, Cincinnati, Ohio



"FREE BOOKLET"
Gospel Light
Graded S. S. Lessons
All Departments

Hold fast to the hearts
with these well
planned lessons

Just in time to begin
next quarter

New Spring
Catalog Free

Story-O-Graph
Cutouts to
Illustrated Lessons

WM. H. DIETZ, 10 So. Wabash, Dept. 25, Chicago



Eberlein's Reproduction of da Vinci's "Last Supper"

—All rights reserved

AMERICA HAS LARGE COPY OF FAMOUS PICTURE

EVEN if R. A. F. bombers over Italy strike the ancient chapel in Milan on one of whose walls Leonardo da Vinci's famous "Last Supper" is painted, the memory of that glorious picture can never become extinct. To help preserve it and its spiritual message for posterity, an American painter, Karl Eberlein of Hollywood, has completed a huge reproduction of the original, as it is thought to have looked before several centuries and much hard treatment faded its colors. Imbued with a desire to bear the picture's mighty content to as many Americans as possible, Eberlein is now seeking a church, college or other institution as a suitable home for his picture, at present in his Hollywood studio.

Karl Eberlein's reproduction of "The Last Supper" is twenty-four feet long and twelve feet high, almost the same size as the da Vinci original. It is painted on the largest single piece of canvas obtainable in this country, with the figures of Christ and the Apostles slightly more than life size, and authorities in the art world consider it a distinguished piece of work.

The painter, now resident in the United States for forty years, was born on a farm in Germany on the border of Italy. As a child his two deepest interests were painting and religion, and his life ambition was to serve the latter through the former. Finally, by means of great courage and determination, he was able to secure an art education, in the course of which he toured Italy and steeped himself in great



Karl Eberlein

medieval art. In his travels, the one painting which most impressed him was Leonardo da Vinci's great mural. Ever since, he has carried with him wherever he went a small canvas copy of the painting. From this, he made the enlarged reproduction, working on it day and night for four months during intervals of his work for Warner Brothers, the motion picture studio in Hollywood, where he is employed as a designer and painter. His motive in reproducing "The Last Supper" was to turn toward religion the minds of all who see the picture.

"The Last Supper" was painted in 1495 in tempera on the wall of the refectory of Santa Maria della Grazie in Milan. Leonardo worked on it from

that year until 1497. That it has survived from that time until today is a minor miracle. Already, when the painter died in 1519, the picture was showing signs of deterioration. Dampness, lack of proper care and unskillful attempts at restoration all conspired to fade the colors and crumble the surface of what all art critics agree was one of Leonardo's greatest masterpieces, and which is probably the best known of all his many paintings, now dispersed through the art museums of the entire world.

The worst thing that befell "The Last Supper" occurred during the Napoleonic era, when French armies in Milan used the refectory to stable their horses. They were so ignorant of the value of the mural that they actually cut a door through the middle of it, blocking out several square feet in the lower part of the painting but fortunately not destroying any of the figures. The mutilation may still be seen, that is, provided bombing parties have not shattered the church of Santa Maria della Grazie in this war.

In 1908, after many unsuccessful attempts to retouch the picture, which was badly disintegrated, an Italian painter finally did a successful task of restoration, incidentally uncovering some fine decorations above it which were indubitably done by Leonardo himself, but which had been painted over and obliterated for many years by lesser artists.

Plans are now being made to exhibit Mr. Eberlein's reproduction of "The Last Supper" in New York City.



Church Loyalties

WE like the way that Ronald E. Terry, minister of the First Methodist Church, Cheyenne, Wyoming, advises new members regarding their loyalties to the church. Each member is given a little leaflet. The title on the front cover, above the picture of the church is: "This is now your Church Home." On the inside pages he advises the duties of members.

We quote from the leaflet:

"This is to express to you again the cordial welcome of your pastor and of the warmhearted congregation of which you are now a member.

"Your impression of our church has been gained from other people. Now other people's opinion of it will be gained in part from you. Your loyalty, your devotion, your enthusiasm, will be a major factor in some one's choice of a church and his belief in the church.

"One of our Methodist Bishops has said, 'Joining the church of Christ is something different from joining a lodge or other secular organization. It is a matter of dedication, the giving of one's self and the giving of one's substance. Indeed the giving of one's self to the work of Christ is basic. It is the reason for our joining the church at all. The church is composed of people who have caught the vision of the better kind of life, the better kind of world that God the Heavenly Father desires in the interest of his children. We have committed ourselves to a program and a way of life.'

"I Will Be Loyal"

There are ways by which we can express our loyalty and develop it so that our love for the church becomes a deep and abiding passion.

1—I will attend the services of worship. "And Jesus, as his custom was, went up to the synagogue to worship." He made it a habit. We turn to him for strength and guidance and inner poise in these troubled days.

Do not offer to God any excuse for absence which you would hesitate to offer to a business associate or to a friend in breaking an appointment.

"I will be loyal to the Methodist Church and uphold it by my presence."

2—I will pray for my church. In such days as these prayer is greatly needed. Your minister, church officials, organizational leaders, everyone with responsibility, greatly needs the interest of your prayers.

"The Upper Room" is an excellent guide. Let the church be remembered in your private prayers and in your expression of thanks at the table.

"More things are wrought by prayer Than this world dreams of."

—Tennyson.

THE SCREWTAPE LETTERS

By C. S. Lewis

Don't
miss
these

LETTERS
FROM
HELL!

"THESE letters are, by saucy indirection, as sharp a setting forth of a Christian ethic as the modern mind could crave."

—DR. GEORGE A. BUTTRICK

"The most unusual book I have seen for years—delightful and devastating by turns."

—DR. JOSEPH FORT NEWTON

This extraordinary little book is truly unique in its original and powerful presentation of the endless conflict between good and evil. Screw-tape, an important official in Hell, wrote these letters to a junior devil on earth, instructing him on how to corrupt the faith of his "patient," who has recently accepted Christianity.

\$1.50

At your bookstore or from

THE MACMILLAN COMPANY, 60 Fifth Ave., New York

"I will be loyal to the Methodist Church and uphold it by my prayers."

3—I will serve my church. Our Lord recognized that not everyone has the same talent. But each of us can do at least one thing that will help in the total task of the church.

The *Christian Advocate* and many other church publications have suggestions that will be helpful. Don't fail to provide Christian reading for yourself and those dear to you. It will be one of your best investments.

"I will be loyal to the Methodist Church and uphold it by my service."

4—I will pay of my money to the church. When we attend the public means of grace, pray for our church in private, and render such services as we can to it, our gifts have fuller and deeper meaning than before because the value of a dollar in a church treasury is more than a hundred cents. It is prayer and purpose and personality, service and sacrifice, and vision.

FRIENDS C. P. S. CAMPS IN SOUND FINANCIAL CONDITION

Philadelphia—The Friends Civilian Public Service program is in sound financial condition. Contributions last year totalled almost half a million dollars, while expenses amounted to \$356,642.90, it was announced here.

The morale of conscientious objectors in the camps and the financial aid of people throughout the nation have given backers of the camps confidence that this experiment can go on.

Of the 5,560 men now in Civilian Public Service, 1,675 are in camps and units administered by Friends. Of these 173 are in specialized services, the majority in hospital work.

NEW
ADVERTISING
MACHINE



PRINTS &
ILLUSTRATES
1¢ POST CARDS

FREE: Learn how thousands of merchants and business men are boosting sales in spite of product shortages with 1c messages—printed in a few minutes on gov't postcards—with amazing new, patented CARDMASTER. Your "todays" ideas for specials read by prospects next morning. Not a toy, but an advertising machine, built to last many years. Low price, sold direct. Guaranteed.

SEND NAME We'll send free illustrated book of money-making ideas for your business and complete, unique advertising plans. Rush your name today.

CARDMASTER COMPANY
4546 Ravenswood Dept. 254 Chicago, Ill.

Visualize the Year Ahead

THE MINISTER'S WEEKLY DATE BOOK

Arranged so that you may start using it at any time. Pages for 52 weeks in advance. Used in planning the year in advance, keeping individual engagements, listing of special events, etc.

DESK SIZE (8½" x 10½") 75c

Special to Subscribers 45c

PORTABLE SIZE (6" x 8½") 60c

Special to Subscribers 40c

Church Management

1900 Euclid Ave.

Cleveland, O.

Alleluia, the Lord God Reigneth

A Sermon by William T. Manning

Alleluia, for the Lord God omnipotent reigneth.—Revelation 19:6.

WE are living in the midst of world-wide tragedy and calamity. Almost incredible powers of evil are threatening to dominate this world and to destroy all that we hold most sacred in human life. Never before has this world been threatened by forces so avowedly evil, so ruthless, so far reaching, and so powerful.

Why is it then that we in this cathedral, and Christians today wherever they are gathered, are singing great hymns of praise and offering up prayers of unshakable faith and courage? It is because we celebrate today an event which proclaims forever the presence and the power and the rule of Almighty God.

Easter tells us that right and truth cannot be destroyed, that the powers of evil cannot prevail, that, in spite of all the brutality and cruelty and wrong that we now see in this world, the Lord God omnipotent reigneth.

This is the message of Easter to every ruler, every government and every nation on this whole earth. Easter Day tells us that God reigns, his rule cannot be abolished, his law cannot be overthrown. Evil and wickedness may seem to triumph, but only for a brief time. It was only three short days from Calvary to Easter. Christ is risen from the dead. The Lord God omnipotent reigneth.

The certainty of God love and power, the reality of the Christian gospel, the faith and hope of mankind, all rest upon the resurrection of Jesus Christ from the dead.

Picture to yourself that mighty event as it occurred on that first Easter morning. There in that garden all is quiet. The great stone which blocks the entrance to the tomb is sealed with Caesar's seal. The Roman soldiers are there on guard. But suddenly all is changed. The great stone is rolled away. The tomb is empty. That simple, undeniable fact of the empty tomb has never been shaken. No one denied it because no one could deny it. The body of Christ was not there. Jesus Christ who lay there in death has come forth in life and his voice is now heard through all the world—"I am the resurrection and the life, he that believeth



Rt. Rev. William T. Manning

in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."

Yes, picture him on that resurrection morning as he stood and talked with Mary in the garden, and as, a little later, he entered where the disciples were gathered and said, "Peace be unto you."

And picture him as he is now, at this moment even as I speak to you, at the right hand of God, picture him there as he hears our prayers and answers them, and is present wherever two or three are gathered together in his name, and come himself to help and bless us in the holy ministrations of his church.

Easter brings three mighty messages to us and to all the world.

First. Easter tells us that what we need today to give life and power to the church and to give us life and power as individual Christians is fuller faith in Jesus Christ where he now is on the throne of God.

What we need is not clever argument and discussion about Jesus Christ, but more faithful coming to him in prayer, in worship and in sacrament. We need to come like that man in the gospel and kneel before him and say, "Lord, I believe, help thou mine unbelief"—Lord, accept my poor wavering, insufficient faith and make me stronger, and truer, and more worthy of thee. We need to be like that hard-headed, practical man, St. Thomas, who although at first he honestly doubted and refused to believe, when he came nearer to Christ and saw

more clearly said, "My Lord and my God."

Second. Easter tells us that our life in the hereafter is just as certain, and as real, as the life we are now living, and that you and I need to prepare and get ready for our life with Christ in the other world. When you and I go through the veil into that life, as we soon shall, we shall be the same persons that we are now. Death will not greatly change us. We shall stand there with the character, the soul, the personality, which we have developed and are developing here in this life. But there we shall stand in the light, there nothing will be hidden, there in the light of Christ we shall see, and be seen, as we are—

Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood
And take my sins away.

Third. Easter tells us that the one way, and the only way, of hope and rescue for this world is the way opened to us and offered to us by Jesus Christ who rose from the dead. This should now be clear to all of us. We all know what conditions in this world would be if the Lord Jesus were believed and obeyed. We all know what the conditions are at this moment.

Let me give you an actual picture of the message which Easter brings to this whole world at this time. As you know, a great number of cathedrals and churches in Great Britain have been destroyed or damaged, among them St. Paul's Cathedral in London. That great cathedral still stands and services are continuously held in it. The high altar of the cathedral has been completely destroyed and is only a heap of stones. But the reredos above the altar, with the great crucifix upon it, stands intact. There above that destroyed altar hangs the great crucifix with the arms of our Lord outstretched and the inscription, "God so loved the world."

Here is the message of Easter to each one of us and to the war-torn world. He whose arms are outstretched from that cross reigns on the throne of God. He stands today the one light and hope and saviour of mankind. No matter what evil men may do in this world, Jesus reigns. In spite of all the wickedness power will triumph. All the nations shall bow before him. "Jesus shall reign where'er the sun doth his

*Rt. Rev. William T. Manning, bishop of the Episcopal Diocese of New York.

successive journeys run." "The Lord God omnipotent reigneth."

In this great day of crisis when the very foundations of life are shaken, may the divine message of Easter speak to all of us. May God in his almighty power uphold and strengthen those who are giving themselves for right and truth and freedom, and may peace, not a false peace of acquiescence in wrong and evil but the peace which comes from God, peace with justice and righteousness, be established in this world for the sake of all mankind.

RELIGION: FORM OR FORCE?

In Rio de Janeiro some years ago an interesting event occurred. High up on a mountain side, overlooking the beautiful harbor, the world's largest statue of Jesus was unveiled and dedicated. Thousands of pilgrims flocked in for the ceremonies. The Pope sent his blessing. The inventor Marconi touched a button in Rome which by wireless flooded the statue with brilliant lights.

Spectators beheld a breath-taking sight: an enormous figure, with arms outstretched, one hundred thirty feet high and ninety-two feet from finger tip to finger tip. People could see it twenty miles away.

Such ways of honoring Christ, however, hold this danger: We are tempted to put *Christ as a form* above *Christ as a force*!

Christianity as a form is not hard to live. When Jesus entered Jerusalem triumphantly to the songs of admiring throngs, it was easy to honor him. But when he went down to cleanse the city against opposition of selfish interests, people forsook him and fled. They could be religious when religion was a beautiful form; they could not be religious when religion was a redeeming force.

Are we willing to bring Christ into the pathways of our common activity?

From *Follow Me*, issue by John Hardin Marion, Jr.; The Westminster Press.

CHURCHES COMPLETE WAR AREAS SURVEY

SPRINGFIELD, Ill. — Twenty-three churches—members of the Springfield Council of Churches—have completed a survey of the Springfield, Illinois, and Decatur war plant areas for the purpose of learning religious needs of the people.

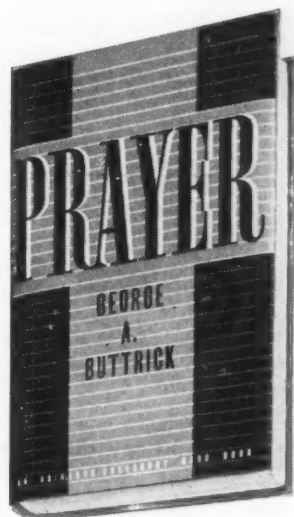
Jerome Village, Capital Park suburb and the John Hay Homes, the latter a federal housing project, have also been studied, and plans are underway by the council to aid those churches which serve the greater part of the sections in which war workers have settled.

Free!

- - - One of the Great Religious Books of the Day - - -

PRAYER

By George A. Buttrick, D. D.



—yours free when you join the Religious Book Club.

And you begin at once to enjoy the many regular benefits of membership in the Religious Book Club *without one penny of extra cost.*

(1) You receive each month the Religious Book Club Bulletin containing concise, authoritative reviews of outstanding new religious books by a distinguished editorial committee.

(2) You are the first to get the book most highly recommended unless you prefer another book.

(3) You are guaranteed against dissatisfaction by your privilege of choosing any other book or taking

no book at all in any particular month.

(4) This service costs you nothing at all; you merely pay the published price of the book plus a few cents postage—and even then you may exchange a recommended book within ten days, if you wish.

Five thousand ministers and lay members of the Club invite you to share their privileges. Begin now to enjoy the numerous benefits of membership at no extra cost.

You will receive promptly your free copy of the regular \$2.75 edition of "PRAYER" by Dr. George A. Buttrick as soon as your enrollment for the Religious Book Club is received.

Send No Money Now-- Just the Coupon

* * *

Let this distinguished Editorial Committee assist you in selecting the great religious books of the day—

DR. SAMUEL McCREA CAVERT
General Secretary, Federal Council of the Churches of Christ in America

DR. HARRY EMERSON FOSDICK
Preacher and Author

BISHOP FRANCIS J. McCONNELL
Methodist Bishop of the New York Area

DR. HOWARD CHANDLER ROBBINS
Professor and Clergyman

Religious Book Club, Inc.
76 Ninth Ave.
New York, N. Y.

CM16

Send me a free copy of "PRAYER" by Dr. George A. Buttrick, and enroll me as a member of your club. I agree to take not less than 6 books a year and I will remit the regular retail price plus postage, within 10 days from receipt of each book. I agree to notify you promptly during any month in which no book is wanted.

Name _____

Address _____

City and State _____

BOOKS for EASTER

Eternal Life Begins Now - 50c
Kathleen W. MacArthur

A fresh, practical and truly Christian approach to the mysteries of suffering and death.

Remember April - 75c
Margaret E. Burton

A brief anthology of poetry, prayers and prose selections concerning immortality.

Consider the Days - \$1.50
Maude Royden

Day-by-day readings selected from the writings and speeches of Maude Royden. An excellent gift book for Easter.

THE WOMANS PRESS

COO Lexington Avenue New York, N. Y.

WICKS fine ORGANS

A lasting value
That's what your Wicks Organ is. Each Wicks owner appreciates now, more than ever, this fine organ.

HIGHLAND
★ ILLINOIS ★
Dept. CM

The Risen Redeemer

Selections From an Easter Sermon

by J. W. G. Ward

Woman, why weepest thou? . . . Because they have taken away my Lord.—John 20:13.

Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

THERE is a spot in the Yosemite Valley where the precipitous rocks mount up, a sheer wall, three thousand feet high. Halfway up that perpendicular face grows a pine tree. It is one hundred and forty feet in height, and the question how it came to be there is at once followed by the even more difficult one as to how it remains. Probably a seed dropped by a bird in flight would account for its origin. There was a small crevice into which it fell. It was baptized in its infancy by the rains of heaven. It grew up, a tender sapling, with the smiling benediction of the sun upon it. Yet enshrined in its small form was the mighty mystery of life, imparted by the Divine Being who is the source and sustainer of all things that live. It seemed to know that. It drove its roots deeper and deeper into that crevice. It laid hold of unseen supplies of nutriment and strength. It took the provision God had given in nature, but it used it for its development. And so it stands, a symbol of the Omnipotent, a striking symbol of victory over environment, a witness to the power of life over the adamant hardness of circumstance. In solitary splendor, it lifts its arms in witness to the skies.

The resurrection of Christ is like that. The first Easter rang with the triumphant note, "The Lord is risen!" From a rock-hewn tomb that life emerged. One might have thought that just as that seed fell into the cleft of the rock, and was lost, so when Jesus of Nazareth was laid there by Joseph and Nicodemus, together with the women who kept their tearful tryst at the cross, that was the end. But on the astonished hearts of his friends fell the joyous news that he had risen from the dead. They beheld the vision of victory over the power of death and the grave. That changed everything: the outlook, their whole point of view, the entire conception of life and death, of faith and service. And with unfailing regularity, by countless links of the golden chain that holds us to the essentials of our Christian faith, the

Church of Christ turns from the sorrowful memories of Holy Week, with its passion and poignancy, to the glorious revelation of the Incarnate Son.

* * *

Despair is born of life's experiences. The happenings of the previous week had been so perplexing to Christ's friends. His entry into Jerusalem had stirred their souls to the depths. No longer as the Peasant-Preacher, but as the recognized Ruler of Israel, he was to take his rightful place. But he allowed himself to be arrested. It was surprising. And when he might have declared his sovereignty at Pilate's bar, he was silent. He let the opportunity pass when the scepter might have been his! Then came the Cross, with its degradation, its agony, its death. And now—the grave rifled, and the body gone.

Defeated plans always engender despair. The more we build on fond hopes for the future, the greater our disappointment. The disciples felt that. Mary felt it, and her despair was deepest because she loved so much. But we also are like those troubled ones. Life brings that which seems to sever us from the God on whose help we counted. The honorable path has been sought, worthy ideals cherished, and plans laid for the accomplishment of something fine and true. Then, like a child's house of building blocks, just when progress is being made, down crash our schemes, and our hopes lie waste. The night falls. Dawn finds us with weary steps and tear-scalded eyes, wending our way to the grave of ruined hope, or turning wistfully to memories of happier days, passed forever. Even if that is not the lot of all, it is yet "Too common; never morning wore To evening, but some heart did break."

* * *

The fact of the resurrection seemed too good to be true. Mary is not alone in this. As we turn from the narrower span of personal experience to the wider sphere of life, and look upon the different attitudes of others toward Christianity's central figure, sadness and surprise form a mingled cup. More, we are amazed. That at this time of day it should be deemed incredible that Christ should have risen is appalling. The evidence is so strong, it has been so thoroughly investigated, that if Christianity had rested upon a lie, or

had been founded upon a mistaken, though well-meant, interpretation of these events, the whole system had long ago crumbled into ruins, picturesque, but certainly uninhabitable. We cannot wait to examine the theories which seek to explain away the Resurrection. They are both ingenious and unsatisfactory to the sincere mind. It is patent to every reader of the Gospel narratives that no one was more anxious than the Jewish authorities to explode the idea of the risen Jesus. It was they who formulated the theory of body-stealing. For when the guard reported the fact that the tomb had been visited by men in shining apparel, that the stone had been removed and the dead had come to life, they solemnly charged the soldiers to take a most difficult course: to say that they had all fallen asleep while on duty as sentries. It shows what importance they attached to the disappearance of Jesus, and to the empty sepulcher. Another striking fact must here be noted. Those who were Christ's disciples were now filled with a new courage. So convinced were they that Jesus had risen from the dead that, a few weeks later, they publicly accused the rulers of the murder of the Master. They also affirmed that, though he died, he had risen again. This statement could easily have been refuted by the authorities had it been false. They had only to produce the body of Jesus to prove that he was still dead. The whole argument for the resurrection would then have been discredited. This the Sanhedrin could not do.

* * *

Now we admit that the disciples were themselves surprised at the resurrection. That was due to this fact. They did not understand what Jesus meant by his words about going to the Father. At least the full meaning was not grasped. One of their number even refused to believe the news when assured by the rest that the Redeemer had risen. But he too was later convinced. Granted, however, that the disciples were interested in proving the fact, do's that discredit their testimony? Surely not. But what if some outside witness could be found, who would be impartial, and who possessed a trained mind like that of a lawyer, would his evidence be more convincing? Possibly.

Now in the ordering of God it so happened that there was such a one. Not

*From "The Tragedy and Triumph of Easter." Abingdon-Cokesbury Press. Used by permission.

only was he not favorable to the fact, but he was utterly opposed to it. He examined the evidence at first hand that he might disprove it. He had every facility because he was a Pharisee, and he had been commissioned to stamp out this sect. Yet he gave it as his balanced judgment that this Jesus was indeed the Risen Christ, whom he had seen for himself. So sure was this man of the fact that he gave up his profession, and position, and henceforth devoted his life to the spreading of Christ's gospel, of which the Resurrection was the keynote. This man was St. Paul.

* * *

A further difficulty is this. To deny the historicity of Jesus, or of the Resurrection, is to involve the world in a greater difficulty still. How can we explain the change that came over the Apostles otherwise? They did not expect Jesus to rise again. Yet before a week had passed we see them convinced, by the actual presence of their Master, that he lived. There is no time for the growth of legend. There is but one explanation: It was a fact. Further, as Schmiedel, one of the most advanced of the modern school, says: "The historian who will have it that the alleged appearances are due merely to legend and invention must deny not only the genuineness of the Pauline Epistles, but the historicity of Jesus altogether." So to deny the fact of the Resurrection is to make a most amazing assertion: The wonderful conquests of the Christian Church in the first and second centuries were based on a falsehood. The devotion of the men who sacrificed all, the salvation of men who abandoned their sins, the power of men who came through belief in the Name, all these, though real, had no solid foundation! Moreover, this Jesus has permeated the world with his teaching, and changed the face of society by his lofty example. He is the lever by which the degraded, the hopeless, the despairing in every age have been raised.

* * *

The denial of the Resurrection needs more faith to accept it than the statement that it seeks to displace. Sir Oliver Lodge does not adopt the orthodox position of the church in every detail, but he says: "That Jesus should survive death, that he should be able to appear to his worshipers, that he would exert a perennially vivifying influence on his disciples of all time: all this is orthodox, and all this is not repugnant to Science as I conceive it." Unbelief may take away the Lord. Yet it has no adequate explanation to give, and no substitute to offer. If he has not risen, then are we of all men most miserable,

(Turn to page 42)

"I sat up until two o'clock to finish it!"—FRANK S. MEAD

IT'S YOUR SOULS WE WANT

By STEWART W. HERMAN, JR.

"This is the definitive book on the position of Church and Christianity under the Nazi regime. The author saw at first hand what was happening, and writes a factual, documented, indisputable account of the swift, manipulated breakup of all religious forms. . . . If there are still honest people in this country who believe that this is Europe's war, that we Americans have no fight with Germany, then this revelation—of Christianity at stake—will take away their last prop. It is a book which all the good religious people of the world should know about."—*Book-of-the-Month Club News*. \$2.50

Why is the voice of the Church held in such low popular esteem?
What can be done to restore the Church's moral leadership?

THE CHURCH IN DISREPUTE

By BERNARD IDDINGS BELL

Here is a book to read and ponder. An ardent churchman, Dr. Bell has an intelligent sympathy for those who declare the Church is impotent. With penetration he analyzes its weaknesses, and boldly prescribes a constructive program for its cure. The result is a book that ought to be—and will be—widely discussed by churchmen who are not afraid to look at themselves. \$1.50

SEEING THE MULTITUDES

By FREDERICK K. STAMM

Has the teaching of Jesus any relevance to our social world of crime and misery, to the political world of global conflict? Are the Beatitudes mere blue-prints of an ideal realm, or are they recipes for man's peace and wealth?

Dr. Stamm holds the latter view in one of the bravest books of our day. He asserts that the disciple of Jesus is the sternest of realists. These addresses on the Beatitudes appeal to the original charter and sanction of the Christian ethic. They call others to face the crisis bravely. \$1.50

He lost his son in battle and addresses other parents in the same tragic circumstance

UPON THIS ROCK

By EMILE CAMMAERTS

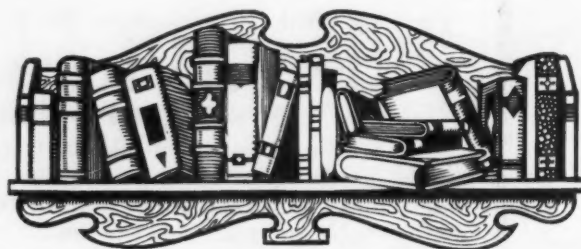
This is the honest account of the experience of a father who lost his son in the R. A. F. It shows how suffering gradually transformed his outlook on life from romantic self-pity to a realistic understanding of the Christian faith, bringing with it courage to overcome the ordeal, and trust in the supreme wisdom of God.

Joseph Fort Newton says: "I have seldom been so moved in my life. One stands awe-struck and hushed in the presence of the creative power of the soul in agony. It ought to be bread, meat and medicine to thousands of parents. Thank you again and again for letting me read it."

Ralph W. Sockman says: "One of the most poignant documents I have ever read. It cannot fail to lead sorrowing minds below the shallow platitudes to the deeper sources of comfort. I predict for it a deserved wide reading." \$1.00

HARPER & BROTHERS, Publishers • New York

New



Books

The Church

The History of the Expansion of Christianity, Vol. V. The Great Century in the Americas, Australasia and Africa, 1800-1914; by Kenneth Scott Latourette, Harper & Brothers. 526 pages. \$4.00.

The greatest single contemporary piece of historical writing relating to Christianity is rapidly nearing its culmination. Professor Latourette of Yale brought his first volume dealing with the first five Christian centuries from the press in 1937; volume two dealing with the next thousand years of uncertainty followed in 1938. Three centuries of advance, 1500-1800, volume IV, brought the story to the period under consideration.

Very properly the author has decided to give three volumes to the one great century of Christian missions, 1815-1914. At first glance it might seem disproportionate to allow as much space to one century as had previously been given to all the rest of Christian history. But this is the period when the missionary spirit gripped the world and when scientific discovery facilitated the exploration of the unknown portions of the globe.

This Volume V of the proposed seven is perhaps the most detailed of all the volumes issued thus far in that it deals with the vast areas of Canada, Australia, New Zealand, never before treated in a comprehensive study of their missions, as well as all of America south of the United States border, Africa and Australasia. To most readers, especially those who read of the Christian expansion in the United States in Volume IV, the story of Protestant and Catholic Christianity in America north and south of us will prove very fascinating.

The bibliography of 35 pages, the index of 20 pages and the six large maps at the end of the book make this volume very usable as a ready reference. Volume VI, which will follow soon, will narrate the story of the expansion of Christianity in Asia and the adjacent parts of northern and northeastern Africa. This, too, will be very beneficial for this will tell of the homeland of Christianity, the areas where Christianity was once well established and then lost, and also of the competition with its strongest rival Islam.

R. W. A.

The World Community

The Jewish Community by Sal Wittmayer Baron. Jewish Publication Society. 3 vol., \$7.50.

Here for the first time is told the

story of the history and structure of the Jewish Community from its inception to the time of the American Revolution. The author, Dr. Baron, is the professor of Jewish history, literature, and institutions in Columbia University, and is eminently qualified for the comprehensive task which this work represents. It will go down with Finkelstein's "The Pharisees" as the definitive reference work in its field.

The focus of this work is centered on the European community of the middle ages and in early modern times partly because this area offers almost limitless resources and also because the modern community life throughout the world is so closely related to it.

Volume One deals with the Palestinian Municipality, the Synagogue, the Talmudic Consolidation and similar historical trends. In the second volume the author treats topically such things as memberships and elections, lay and ecclesiastical officers, religious guidance, education, law enforcement, public finance, social welfare, and capitalism and enlightenment.

All references and the bibliography are reserved for the third and largest of all three volumes. The foot notes and elaborations not counted suitable for inclusion in the text fill more than 200 pages alone. The bibliography covers 110 pages and is a ready reference and check list of Jewish literature not only for this study but as well for a comprehensive study of Judaism as such. More than 230 pages are given to the comprehensive index. This is most commendable in a work such as this and will make available much of the detailed material to many who would not otherwise peruse the pages in detail in their hurried quest. In this arduous task the author was assisted by his wife, a student, and others. These volumes will be standard reference for Jewish and non-Jewish scholars for generations.

R. W. A.

Modern Japan and Shinto Nationalism by D. C. Holton. University of Chicago Press. 178 pages. \$2.00.

This book may, perhaps, be best described as one which differs from the popular expositions of Japanese politics and religion. The author is interested in Shintoism as a national religion and as a state emblem. It is a carefully written volume documented from many sources.

The conclusion of the study is that Shintoism is a religion; that it is the religion of the state and that it must, of necessity, conflict with Christianity and other religions. The author does not follow the Christians who suggest

that one may bow before the altars of Shinto nationalism, thus fulfilling the requirements of state, but at the same time profess a loyalty to the great universal God. Shintoism itself is universalism.

The Shinto universalism leads the Japanese people to seek a world unity in which the ideals and ethics of Japan will prevail. The following quotation, for instance, reads like some American declarations of the future of democracy:

"The spirit of Shinto, which is the fundamental directive principle of our national life, must be utilized for the purpose of elevating the races of the neighboring territories where the national relationships are complicated. Indeed by the means of this spirit of Shinto foreign peoples must also be evangelized. The self-interested internationalism, which has come into existence apart from the give and take of ordinary intercourse and which up to now has fought with the weapons of craft and deception must be brought to its senses by the saving presence of the pure and holy spirit of Shinto."

In practice Shintoism is the worship of the emperors past and present who are divine in origin and are assured of immortality. The most astounding revelation of the volume is that of the restrictions placed on research and education. Japanese scholars do not have the freedom to delve into the traditions of the past to appraise the claims of the origin of Japan and its ruling class—the freedom of research which we of the democracies take for granted. The state intends that the citizen will continue to believe that a sun-goddess, born from the left eye of a sky father, and sister of the moon and the storm, was the founder of its royal line.

W. H. L.

Preachers and Preaching

Personalities of the Passion by Leslie D. Weatherhead. Abingdon-Cokesbury Press. 183 pages. \$1.50.

Departing from his more usual themes, the minister of London's City Temple here gives us a series of biographical sermons which will be thought-provoking for the preacher's Lenten work. Vivid details of life stories and adventurous deductions from well known facts freshly appraised, make the sermons unusually interesting. The character analyses are made with a sympathetic understanding of human nature.

Dr. Weatherhead says that probably Jesus did not foretell Peter's denial of him; that what is generally thought of as his denial was spoken at least

(Turn to page 38)

Abingdon-Cokesbury

NEW SPRING PUBLICATIONS

The New Order in the Church

WILLIAM ADAMS BROWN • For just such a time—when confusion of mind expresses itself in confusion of tongues—this forceful book is written. The four post-war tasks of the Church are clearly enumerated: (1) To provide a fellowship in which the type of life to which the Gospel points is shown to be practicable. (2) To give clear witness to those who are not yet Christian. (3) To meet the pressing economic needs of the less-favored groups in Church and State. (4) To find the needed points of contact between those who bear this witness, compose this fellowship, and render this service, and those to whom the message of the Church is still an unknown tongue. **\$1.50**

The Historic Church and Modern

Pacifism • **UMPHREY LEE** • Informatively, provocatively, and concisely Dr. Lee sets forth the history of the Church's position with regard to *the Christian as a soldier, the duty of the Christian in war times, the Christian's relation to the State and the social order, the difference between modern pacifism and historic Christian pacifism*. Ministers, chaplains, and intelligent lay leadership need the first-hand source materials, and the accompanying commentaries, furnished by this book. **\$2**

I Was Made a Minister *An Autobiography*

EDWIN HOLT HUGHES • Superbly done and intensely interesting—a vivid, firsthand account of *what goes into the making of a minister*, by one who has fully manifested in his life that his daily work has been a "calling." Challenging, thrilling, earnest, practical, and profoundly spiritual—touched with laughter and tears—the book is ennobled by wholehearted devotion to Christ's service. **\$2.50**

The Philosophy of the Christian World Mission

EDMUND D. SOPER • "Because of sound insights into the nature of the Christian message, well-balanced judgments of the non-Christian religions, and keen discernment of the strategy of a world-wide church," the Religious Book Club made this book its February Selection. "At such a time a judicious appraisal is called for—and Dr. Soper's volume provides . . . a basic study of Christianity itself." **\$2.50**

Christ and Christian Education

W. C. BOWER • What the Soper book is to the world-wide mission of the Church, this book is to the direction of Christian education in church- and public-school. The book comprises the essence of the best thinking on a most vital theme, geared to the needs and mood of the times. It is a book for all concerned with making the resources of religion available in the total education of the children and the youth of the nation. **\$1**

Eastertide Preaching

Personalities of the Passion

LESLIE D. WEATHERHEAD

Nominated by Dr. George A. Buttrick as a "must" book for Lenten-Easter reading, "because it is probing yet persuasive; a study of some characters of the first Passion week, by the honored London Preacher."

"Here, indeed, is the Bible becoming a word of God for today."—*The British Weekly*. **\$1.50**

The Cross and Great Living

W. E. PHIFER, Jr. • "The Cross remains the one hope of a distraught world; the crown of all great living." About these two high themes move these twelve sermons for today—seeking, finding, and sharing the unconquerable values which the Cross lifts up in human life. **\$1.50**

Faces About the Cross

CLOVIS G. CHAPPELL
Rich in biographical content and Biblical incident—"straightforward preaching that illuminates the Crucifixion."—*Church Management*. **\$1.50**

Conquest of Death

F. TOWNLEY LORD

Striking sermonic material is contained in this *Christian Interpretation of Immortality*—much which the preacher will find helpful to undergird his own and the thinking of others at a time when swift and sudden death stalks the earth. **\$1.50**

New Books

(From page 36)

six times; that Peter's tears were not of repentance but rather of discouragement over the failure of his attempt at spying and what he hoped would lead to a rescue—thus the author brings new light to old records. Also, Dismas was neither a thief nor a penitent; and the companion of Cleopas on the way to Emmaus was probably not his son, nor indeed any other man, but rather his wife; and Judas must be thought of tenderly as one who made a tragic mistake in trying to force the hand of his Master.

Pilate, Herod and Caiaphas are treated more sternly with the greatest responsibility attributed to the High Priest. Barabbas, the insurrectionist, Simon of Cyrene (a Negro), the mother Mary, Longinus, the Roman Centurion, and Joseph of Arimathea who must have been filled with remorse for failing openly to champion his Friend, are the other personalities in the series.

The great preaching ability which has made the author one of the outstanding pulpit voices in the contemporary world, is apparent in these sermons.

E. S. S.

Sermons From Revelation by Clovis G. Chappell. Abingdon-Cokesbury Press. 215 pages. \$1.50.

This distinguished Methodist minister has written a series of sermons on the Apocalypse because he feels that to the average layman this portion of the Bible is somewhat closed and very much neglected. There are, of course, those who abuse it with their literal interpretations and fantastic deductions based upon the assumption that twentieth century chronology can be discovered if the reader will only probe deeply enough.

Dr. Chappell's attitude is that of the scholar who understands the symbols and does not try to read into them, more than is warranted. "The Lost Blessing," the title of the first sermon, is the blessing missed by the person who does not seek the vital lessons that do come out of this great vision of the preacher interned on Patmos.

The King James, the American Standard, the Weymouth and the Moffatt versions are drawn on for the sixteen texts. The letters to the churches in Asia each furnish a sermon basis. They are described as follows: Ephesus, the cold church; Smyrna, the rich church; Pergamum, the church at Satan's capital; Thyatira, Jezebel's church; Sardis, the dead church; Philadelphia, the conquering church; and Laodicea, the disgusting church. The vividness of the modern translations lends its advantage. For example, the spirit threatens "before long I will vomit you out of my mouth" in dictating to the church at Laodicea, according to the text for that sermon.

An evangelistic appeal is made on the famous text in 3:20. A hope for future justice is based on 11:18. An affirmation of faith in ultimate spiritual victory is made from 19:6. The sermons are popular and personal in style and reflect the personality of the preacher.

E. S. S.

Preaching From the Prophets by Kyle M. Yates. Harper & Brothers. 225 pages. \$2.00.

The title of this book is intriguing. One thinks of Luccock's fruitful work on *The Acts of the Apostles*, of Blackwood's inspiring volume, *Preaching From the Bible*, and hopes here to find something equally helpful for sermonic treatment of Israel's great teachers. The author's introduction still further whets the appetite. He writes, "The Old Testament prophets are dynamic figures who speak to our age with tremendous challenge. No set of men in all literature present a more colorful picture." That leads one to expect some fresh interpretations, some powerful applications of the prophetic messages to the contemporary world tragedy and the shifting cosmic scene. The disappointment is keen, therefore, when the book turns out to be about as sterile and colorless a one as this reviewer has come across in a year's reading.

A book review is necessarily the opinion of one man only. It is quite probable that Dr. Yates's book will be enthusiastically received in some circles. Certainly it may well appeal to traditionalists. Perhaps many sermons will be preached from it. It is hoped that they will be good sermons, meshed with life. But this particular person must confess that he found no life whatsoever in "the dry bones."

The author sets out to discuss eighteen of the Hebrew prophets, subjecting each one of them to the same neat little mechanical formula. Each chapter presents the background, the man, the book, and what are termed "preaching values." Even the subdivisions which follow are of a fixed order. And so cursory is each topic treated that one never feels the drama of the times the spiritual struggle within the man, or the dynamics of his message. In fact, the chapters read like oft-repeated classroom lectures, intended to be dutifully swallowed in a one, two, three, four process by immature students.

The author's timidity about modern Biblical scholarship shows itself in a number of places. The two most glaring examples are with reference to the Ten Commandments of Moses and the multiple authorship of the book of Isaiah. He makes passing reference to the Code of Hammurabi, but he says nothing at all about the evolution of the Ten Commandments in Hebrew thought from a set of simple rules for nomadic life to the universal ethical principles of the Deuteronomic code. He acknowledges that scholars recognize two and possibly three Isaiahs, but weakly concludes, "The reader is left to choose for himself, knowing that if he accepts the theory of two or three authors, he may still value the material as he could if he were convinced that Isaiah wrote all of it."

Nothing which has been said here is intended as an impeachment of Dr. Yates's scholarship or sincerity of purpose. But it is intended to say that one must go much further than Dr. Yates has gone if the dynamics of prophecy are to be effectively employed in modern preaching.

T. C. J.

God's Christmas by Ernest A. Miller. Fortuny's. 180 pages. No price given.

This little book reached the reviewer's desk a few days after Christmas and made him wish that he might have had it earlier. It was published sometime in 1941 but has not been well distributed. It abounds in excellent devotional material, quotations of prose and poetry as well as original sentiments, which can be very helpful to ministers and others having occasion to talk on the Christmas theme. Careless editing detracts somewhat from its appearance, but it remains rather attractive. The author inveighs a little too much against the modern abuse of Christmas, but his positive emphases more than offset this fault. Certainly here is a book to remember in preparing for the next Christmas.

T. C. J.

Were You There? by Paul Zeller Strodach. The Muhlenberg Press. 291 pages. \$1.50.

This is a collection of readings for the pre-Easter season comprising fifty chapters each containing Scripture selections, a meditation and a prayer or prayers. The title *Were You There?* is from the familiar negro spiritual and each chapter deals with the point of view of an individual or group who "were there" with Jesus during the days of his passion.

The device might be said to be somewhat overdone considering the number of Lenten books in recent years that have dealt with the group who "Crucified Christ" or "Who Shared His Cross." Dr. Strodach's book, however, is original in the sense that it takes in the larger group who figure in his last week, whether or not they were present at the trial and crucifixion.

Included are Simon, the Leper, Lazarus, Martha and Mary, The Temple Merchants, Caiaphas, Pilate, Herod, Barabbas and His Last Companions. The varied viewpoints presented have the effect of making one ask constantly, "Is that my place?" "Does this represent my viewpoint?" If a hurried reading fits one for judgment, the book should prove a helpful one for devotional reading during the Lenten season. I agree with the publisher's view of the book as "spiritually uplifting." I think I shall now want to read a chapter a day with plenty of time for meditation.

L. D.

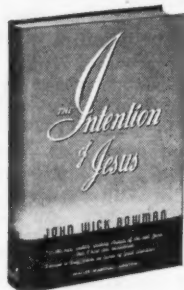
Selections From The Greatest Sermons Ever Preached by Alexander Cairns. Michael Gore. Paper bound. 64 pages. 50 cents.

One way to acquire proficiency in preaching is to study great sermons. Selections from thirty-one sermons are presented in this booklet. They range from the Sermon of the Mount modern productions by Fosdick, Silver, Shannon and Rice. In between will be found sermons by the Venerable Bede, Dwight L. Moody, Thomas Chalmers and Charles H. Spurgeon. It is surely a good morsel to hand out to the preacher who wishes good preaching in small compass. The selections have been well made and edited with intelligence. The introduction to the book has been written by Will Durant.

DISTINGUISHED



RELIGIOUS BOOKS



*What did Jesus think
about himself?*

The INTENTION of Jesus

by John Wick Bowman

This noted New Testament scholar and teacher has handled an age-old problem in an utterly new and fascinating manner. Walter Marshall Horton says: "This is a revolutionary book. I like it instinctively . . . because Professor Bowman has painted what to me is the most credible speaking likeness of the real Jesus I have ever encountered. I earnestly commend this book to all Christian ministers and laymen who wish to 'know whom they have believed'." \$2.50

The MEANING of Repentance

by William Douglas Chamberlain - \$2.00

"Dr. Chamberlain charts the way for the kind of prophetic preaching which must be done and done now if the church is to point the way to a real post-war reconstruction. Laymen, as well as ministers, will read it with interest and profit."—*Dr. Frank H. Caldwell, President, The Louisville Presbyterian Seminary.*

The Practice of the Christian Life

by Edwin Lewis

Pastors, Sunday School teachers, and lay people often ask for a good but short summary of what a Christian should know and do. Dr. Lewis has provided such a book, and gives in clear and simple language an outline of the main Christian beliefs and a practical sketch of how to live the Christian life today. \$1.00

At Your Favorite Book Store, or

THE WESTMINSTER PRESS • PHILADELPHIA

Religion and Education

Becoming a Person by Louise Griffiths. The Westminster Press. 168 pages. \$1.25.

This is a course for grades seven and eight in weekday church schools, printed for the International Committee on Co-operative Publication of Weekday Church School Curriculum. The acknowledgment states that the course was taught experimentally in the Junior High School Department of Christ Presbyterian church, Madison, Wis. Nothing further is stated about the position or the qualifications of the author. We become increasingly impatient with the growing tendency on the part of publishers merely to give the author's name on the title page. This is probably done to give the impression that the author is so well-known that no further information is needed. The fact is that few of us can keep up with "Who's Who" in all these specialized fields.

The book, however, has all the marks of one who knows the adolescent mind and thought forms. In the hands of a trained teacher the course should prove interesting to Junior High children and should give them practical guidance in the perplexing task of "becoming a person."

The usefulness of the book is greatly enhanced by a good introductory section setting forth the various ways in which the course may be used. Each unit is introduced with a "preview" which explains the purpose of the unit

and the results to be achieved through its use. At the close of the unit is an "afterview" to help the teacher check on the results. Each lesson has a clearly stated purpose, a list of available materials, and a carefully mapped plan of procedure.

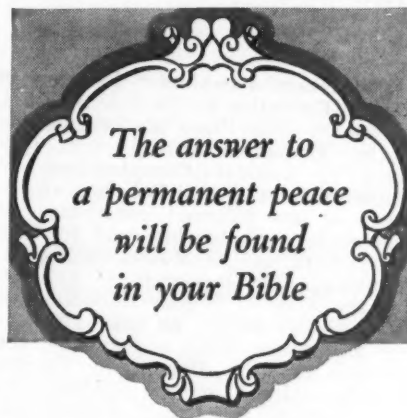
Abundant provision is made for expressional activity. In connection with each unit there are stories, Bible references, suggested activities, problems for discussion, and poems, prayers, music and other worship materials. These materials appear to be of the sort to appeal to the Junior High age.

We are glad to recommend the course, not only for weekday schools but also for vacation church schools and Sunday schools. We hope that a word of caution may not be unfair. A teacher must guard against presenting such material merely on the "behavioristic" level. It is not enough to present ideals and to try to develop proper habits. Due attention must be paid to the divine element in the development of character. A better name for the book might have been, "Becoming a Christian Person."

L. D.

Worship Programs for Intermediates by Alice A. Bays. Abingdon-Cokesbury Press. 224 pages. \$1.75.

Mrs. Bays places us still more deeply in her debt by this third book of worship programs. The former volumes, *Worship Programs in the Fine Arts* and *Worship Programs and Stories* have had a wide circulation and an appreciative reception by youth leaders. This



National BIBLES



Since 1863

At Your Bible Bookstore

Electric Lighted CHURCH BULLETINS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

Service Rolls—\$15.00 Up

THE ASHTABULA SIGN CO.

Department C

Ashtabula, Ohio

book should equal the success of the previous collections. It should prove most useful to camp leaders and to leaders of the intermediate department of the church school.

The publisher states: "The services have grown out of camp, training conference, assembly and local church work among intermediates." We can well believe that for the material has the marks of one who knows the language as well as the limitations of young people of intermediate age. Too much of the material produced for young people's work is written by folks who never get within gunshot of young people.

The worship programs include a call to worship, well-chosen hymns, poems, meditations, Scripture lessons, litanies and suggestive stories. The stories cover a wide range: Bible selections like the Runaway Slave (Onesimus), The Boy's Lunch (Feeding of the Five Thousand); The Seventieth Son (Jotham, son of Gideon) and Songs in the Night (Paul and Silas at Philippi); biographical sketches of Sadhu Sundar Singh, Muriel Lester, Phillips Brooks, and the mother of Roland Hayes. Some good missionary stories are also included. The material is made the more usable by good indices. Each section is introduced by helpful "Suggestions to the Counselor" which not only will be of help to the leaders in the use of the material but also contain tips about methods, projects and expressional activity.

Any capable leader of intermediates ought to be able to make good use of this book in achieving the purpose of the book which is stated to be: "That intermediates may be led into a vital experience of God and a dedication to his service."

L. D.

The Hazen Pamphlets: Religion in Higher Education by Paul J. Braisted, 21 pages; The Place of Religion in Higher Education by Robert L. Calhoun, 11 pages; Conversations on Higher Education and Religion, an account of an informal conference of representative educators held in February, 1942, at Del Monte, California, 26 pages; The Resources of Religion and the Aims of Higher Education by Julius Seelye Bixler, 33 pages; Teaching Economics With a Sense of the Infinite and the Urgent by Patrick Murphy Malin, 11 pages. Published by The Edward W. Hazen Foundation. Single copies, ten cents; fifty or more copies, five cents each.

These five pamphlets are evidence of the increasing interest and rediscovered importance of religion in education. Dr. Paul J. Braisted, program director of the Edward W. Hazen Foundation, describes in the first number the widespread fresh interest in religion and its bearing upon higher education. He summarizes religion's contribution to higher education, emphasizes the importance of it on the part of faculty members, and concludes with an analysis of the problems of teaching religion. The second number, written by Dr. Calhoun of Yale University, is the address given at the University of Pennsylvania Bicentennial Conference. He concludes that "high religion and intellectual enterprise belong together. Each gains from close association with the other." The third number of this series consists of

Inspiring! Fascinating! Thrilling! THE GREATEST SERMONS EVER PREACHED

Edited by Dr. Alexander Cairns
WITH A FOREWORD BY DR. WILL DURANT

31 of the most inspiring sermons ever preached, including *Good News*, by Moody; *God Is My Fuehrer*, by Niemoller; *Does God Care?*, by Scarlett; *The One-Thing Man*, by Shannon; *The Greatest Thing in the World*, by Drummond; *The Gentleness of God*, by Beecher; *Morning Visions*, Dawson; *The Second Mile*, Fosdick; *Will Men Ever Follow Jesus?*, Feeman—and 23 others equally great! Beautifully printed, a wonderful gift to your family, to boys overseas, to your minister. Recommended by The Pulpit Religious Book-of-the-Month Club. Order immediately at this low price.

ONLY

Send Remittance to:

HANDBOOK LIBRARY
Dept. 15, 22 West 48th St., New York, N.Y.

50c

The New 1943 Easter Book The Master Is Here

by Ivan H. Hagedorn . . . Price \$1.50

Ten vital and stimulating sermons by the famous preacher of Bethel Ev. Lutheran Church in Philadelphia.

The combination of a great writer of sermons and a great topic has produced a work that is acclaimed as indispensable for the minister and layman wishing to share in a rich spiritual experience.

Dr. Hagedorn's first book—one of the most important "firsts" to appear in many a year.

AT YOUR BOOKSTORE
or direct from

THE PULPIT DIGEST
GREAT NECK NEW YORK

UNION LESSON HELPS

on the International Uniform Lessons



are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street

Philadelphia, Pa.

Beautifully Illustrated Sermons for

Lenten and Easter Services

FREE catalog sent on request

Also offering complete line
stereopticons and screens

Ryan Lantern Slide Service
(Formerly Victor Slide Dept.)

Dept. CM, 409-411 Harrison Street
Davenport, Iowa

**BRUNSWICK
FOLDING CHAIRS**

FOR EVERY USE
WRITE FOR DESCRIPTIONS AND PRICES

BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



a discussion of the problems arising from the relationships of religion and education. These "conversations," as the summary is called, took place at Del Monte, California in February, 1942. A statement of agreement is not only of value for those interested in the relationships of religion to education but also should be read by any who teach the youth of today.

To the reviewer, who teaches young people in college, the fourth number of this series is of greatest value in understanding the respective relations of education to religion. The author of this pamphlet is president of Colby College. It is condensed from part of a series of lectures delivered at Estes Park, Colorado, in August, 1942, before the Hazen Conference on Student Guidance and Counseling. Here we find one of the clearest statements regarding the present resources of religion and contemporary aims of education. Not only is there a definite and intelligent conception of education given but also there is an emphasis upon the manner in which religion conserves all the values produced in the teaching process. This number deserves to be read by all who teach youth—regardless of whether they be in college or the church school. The fifth and last number is written by Dr. Patrick Murphy Malin of the department of economics of Swarthmore College and now with the Office of Price Administration. It is an address delivered before the National Council on Religion in Higher Education at Swarthmore College, September, 1942. It presents educational implications, deriving from a teacher's religious faith, for the teaching of all the social sciences as well as other subjects.

These inexpensive pamphlets are timely. They present in the midst of war some definite and concise statements concerning the importance of religion in education as well as the manner in which education might contribute to religion and more Christian relationships in society.

W. L. L.

Devotional

Religion Helps by Clarence L. Lemon. The Bethany Press. 152 pages. \$1.00.

This book has an arresting title. Many know *Religion Helps* from experience. The author shows in the midst of the storm upon which we are tossed today that religion does pay. Just as the disciples called to the Master, "Save, Lord; we perish," so we find help from the Lord in our time of need.

The author is pastor of the First Christian Church, Columbia, Missouri, adjoining the campus of the University of Missouri. Having an understanding heart and grasp of the deeper things of the faith, he presents this book which will bring a new appreciation of the value of the Christian faith to youth and youth leaders.

T. B. R.

Our Hunches by George Sanford Foster. Fleming H. Revell. 119 pages. \$1.25.

This is an inspiring little book writ-

ten by a layman, Dr. George S. Foster. He was formerly a Y. M. C. A. director of physical education and now a prominent surgeon in Manchester, New Hampshire.

He has written other books, *Why I Believe in God and Immortality*, *Trapping the Common Cold* and *Our Youth*. He renders a fine service in this book. He has had a wide and varied experience with all types of people and gives us some human interest stories and sketches which are both entertaining and instructive. He shows how we often permit a "hunch" to govern some important phase of action in our daily life.

The book has eleven chapters and is full of counsel for noble living and faithful service.

T. B. R.

Peace Like a River by Vance Havner. Fleming H. Revell Company. 96 pages. \$1.00.

This is a book of meditations prepared by one who is well known for his previous writings *By the Still Waters* and *Rest Awhile*.

The book is a spiritual tonic for the turmoil and depression of the world today.

There are thirty brief meditations wherein we find peace and solace in the God of nature and in the good tidings from heaven. He makes a fine contribution to our thought of the day amid disturbing news and offers refreshment from the fount of Living Waters. While we hope for and expect victory without our bounds and over the world it is far more important to gain the victory of an atmosphere of assurance and tranquility.

T. B. R.

Various Topics

The Screwtape Letters by S. S. Lewis. The Macmillan Company. 160 pages. \$1.50.

This little book has had a very large sale in England and has been the subject of much discussion. The author is a layman who is recognized as a theologian and has written another volume, *The Problem of Pain*.

It is a sort of a Pilgrim's Progress. Screwtape is an elderly devil who is writing to his nephew in London named Wormwood. The letters discuss the condition of a patient of Wormwood's. The shrewd old devil is advising how to create confusion in his mind and win him from his faith.

An extended discussion of the volume by Frank H. Ballard was published in the December, 1942 issue of *Church Management*. We advise our readers to turn back to that issue for a further treatment of the volume.

W. H. L.

The Basic Teachings of the Great Philosophers by S. E. Frost. The New Home Library. Garden City Publishing Company. 314 pages. 69c.

Here is a one-volume condensation of the thought of the great philosophers of all time. The technique of the author is to group the philosophers around a single subject for a chapter and then present in an historical survey the teachings of each one. For instance, under "The Nature of God" the following philosophers are discussed: Hesiod, Xenophanes, Plato, Aristotle, Plotinus, Augustine, Aquinas, Eckhart, Bruno,

Boehme, Bacon, Spinoza, Locke, Berkeley, Hume, Kant, Schelling, Schleiermacher, Spencer, Bradley, James and Dewey.

After the evidence has been surveyed the editor gives his own views. The historic views are treated with apparent fairness but the author's conclusions are disappointing to those of the Christian faith. For instance, in concluding this chapter he sees no basis for believing there is a God who is interested in the affairs of man. Modern science, he asserts, "see man with his value and hopes coming into being as these forces operate and going to pieces as they continue to operate." There is no personality in the forces which create and destroy.

W. H. L.

The Story of the World's Great Thinkers by Ernest R. Trattner. The New Home Library. Garden City Publishing Company. 426 pages. 69c.

Another volume from the library reviewed above. The author discusses each subject around a single personality. For instance, Copernicus is the basis for the chapter on the theory of the solar system, Malthus the theory of population, Freud the theory of man, etc. The analyses are good. There is big volume both editorially and physically in the volume.

W. H. L.

No Day of Triumph by J. Saunders Redding. Harper & Brothers. 341 pages. \$3.

A great book by a Negro about Negroes.

A graduate of Brown University, now the head of the English department in the State Teachers College, Elizabeth City, North Carolina, the author was endowed and commissioned for this work by a great foundation, in 1940. In the process he lived with Negroes over the whole South, favored and underprivileged. He photographs their lives and their speech, avoiding amazingly well all crusading, portraying the Negro as he is, human, as faulty and as worthy as any man under given conditions.

The Negro college fares very badly. And the three cultured and keen Negro friends of the reviewer who at his behest read the book say that he has told the truth about it. Says the Negro president of such a college: "You don't call this education, do you? My institution does not pretend to do anything but train." For the maintenance of the status quo, of course! But since that can, finally, never be achieved, the college has tragically failed!

The educated Negro is shown that Kagawa's word, in Atlanta, in 1931, is final. That the Christian imperative alone offers the way, by the investment of privilege and success in the common lot, instead of escape from it, seeing that the road of flight is barred. (The white man, too, and not only in America, will have to learn this unescapable lesson.) In the words of a brilliant leader of the race: "Now is the time for the educated Negro youth to throw in his lot with the poor and despised. To do what Gandhi has done in India. For if one must die—and one must—let it be for the betterment of one's brothers."

My Negro friends, having read the book, are buying their own.

J. F. C. G.

Towards Belief in God

by Herbert H. Farmer

The question discussed in this book is a fundamental one: "What grounds have we for belief in God?" Dr. Farmer maintains that God is not an abstract idea but a living personal Will and that His presence is known in concrete situations where decisions must be made. Written with warmth and vitality, this powerful book makes a new and fresh approach and is of interest to the general reader as well as to students of philosophy and to ministers. \$2.00

If They Don't Come Back

by H. Adye Prichard

In these days of anxiety and strain, with many young men away at the front, Canon Prichard's assurances of a life hereafter fill a poignant need. Writing with sympathy and reverence, he voices an invincible faith in immortality—a faith which will bring comfort to those who are suffering the loss of a loved one and to all who must remain at home. (tent.) \$1.25

Heritage and Destiny

by John A. Mackay

What is the most potent force shaping the destiny of mankind today? Dr. Mackay maintains we must look backward for our creative pattern of life and get a fresh start by a reappraisal of the past. When God, coming in the Great Tradition, is chosen as the chief heritage of humanity, men will fulfill their true destiny in national, cultural, and spiritual life. \$1.50

The Fight of the Norwegian Church Against Nazism

by Bjarne Høye, Trygve M. Ager

Based entirely on fact and carefully documented, this book covers the Norwegian struggle against Nazi domination. Of interest to all who want to know the true picture of the Axis occupation of Norway. \$1.75

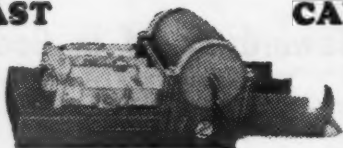
What Is a Mature Morality?

by Harold H. Titus

After a timely and thorough examination of the main causes for the present confusion in thought and action, the author discusses the relation between ethics in general and Christian ethics. He sets forth the ideals of a mature morality and shows how the nearer we approach these, the higher will be our morality. Well balanced and constructive. \$2.00

THE MACMILLAN CO.
60 Fifth Avenue New York

LAST CALL



V. M. Mylan

Released by WPS

DUPLICATORS

Precision built, fully automatic.
Perhaps your last chance to
purchase without priority rating.

Money Back Guarantee **\$62.50**
Plus 10% Government Tax

Stencils Per Quire—Legal
or letter size (postpaid) **\$2.50**

Ink Per Pound (highest
quality) **1.35**

COOPERATIVE
CHURCH SUPPLY

216 So. 4th St.

Minneapolis, Minn.

GOWNS
for
PULPIT
and
CHOIR

THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500
schools colleges, churches
and seminaries.
Write for catalog.

Mc. CARTHY & SIMON INC.
Established 1912
7-9 WEST 36th ST. NEW YORK, N.Y.

The PAYNE-SPICERS STUDIOS, Inc.
115 FIFTH AVENUE—NEW YORK
STUDIOS, PATERSON, N. J.

STAINED GLASS WINDOWS
BRONZE TABLETS

MEMORIALS IN WOOD, MARBLE, IRON, MOSAIC
ALTAR FURNISHINGS & DESIGNS SUBMITTED

FILMS FOR THE CHURCH

A selective rental service. High quality films
only. Manuals provided. Distributors of Re-
ligious Teaching Pictures.

Write for Information
Religious Film Service
Richmond, Illinois

CLARK'S DITYPE
CHURCH BULLETIN BOARDS
OUTDOOR AND INDOOR
SERVICE HONOR ROLLS
FOUR TYPES A VARIETY OF SIZES
INNER BOARDS & LETTERS
FOR HOME MADE BULLETINS

W. L. CLARK CO. Inc. Manufacturers
60 LAFAYETTE ST., NEW YORK Est. 1914
SEPARATE LITERATURE OF EITHER ON REQUEST

35mm. FILMSLIDES for EASTER

An unusual Easter Program, the "Easter Witness,"
containing recitations, illustrated hymns and
Scripture responses. Easily adapted for presenta-
tion by the Sunday School or Young People's
Groups. 69 illustrations—21 texts. Single Double
Frame Frame

With 5 pictures hand colored.....\$3.50 \$4.00
With 25 pictures hand colored..... 7.50 8.50

Also: Illustrated Hymns and Sermons for Holy
Week. Send for Catalog Today.

BOND SLIDE CO., INC., Dept. C
68 W. Washington Chicago Ill.

The Risen Redeemer

(From Page 35)

and the race may well weep with Mary
at the despoiled sepulcher.

* * *

Of many more, however, this cannot
be said. The seat of much so-called
skepticism is not in the intellect, but
in the conduct of life. A risen Christ
means a constant rebuke. There is also
a continual reminder that he who lived
a life of such unblemished obedience
thereby condemns sin in the flesh. Still
another element to be reckoned with is
the certainty of a life beyond. What
if this world be not all? What if, after
sowing comes reaping, after spending
one's years, unwisely and wickedly,
there comes a reckoning? It is this
that makes a foolish race rush on its
way oblivious to the stupendous truths
of the Christian faith which, without
controversy, are the eternal bands hold-
ing society together. Mankind may,
ostrich-like, reason to its own satisfac-
tion that, "What the eye does not see,
the heart does not grieve over." Yet
it does not necessarily follow that what
we fail to see does not exist.

* * *

In the Risen Redeemer, we have all
we need. He who can save the soul
from sin and despair is the Christ. He
who will stand by us amid life's per-
plexities, and who will share its crises
with us, is the Christ. And he who
planted his foot on the neck of death,
who met with his disciples in proof of
his victory, whose gospel reached the
farthest confines of the Roman Empire,
winning everywhere fresh conquests,
waits as a Suppliant, kingly yet kindly,
at the portals of our souls. Let nothing
hide him from our sight. Rather let
us give him that love that welcomes
him in, and which says, "Rabboni—
Master."

The resurrection of our divine Lord
—the foundation fact of our faith—can-
not be too clearly enunciated. It is the
foundation upon which the structure of
Christianity is reared. Jesus Christ is
the Messiah of prophecy. The Son of
God, who emptied himself of his glory,
becoming obedient unto the death of the
cross, died there for man's redemption.
That sacrifice made, that work com-
plete, we find that the vindication of
his divine character, for which the spec-
tators on Calvary looked in vain, was
made in the resurrection. If he were
the Christ of God, it was manifestly
absurd to expect anything else. Peter,
at the feast of Pentecost, affirmed this
with the fullest conviction.

* * *

Therefore Jesus lives! Exalted by
the power of the Almighty, he tri-
umphed over sin and death. But that
exaltation lifts him to no distant throne,

remote from the struggles and efforts
of his striving brethren. That could not
be so if he be the unchanging Friend,
whose companionship meant so much
to men in days long past. He feels the
weariness and woe of humanity's heart.
He meets the burdened, on the crowded
city streets, and imperceptibly slips his
strong arm beneath the load. He goes
before us in our battle against evil, in-
spiring our otherwise wavering ranks
with his divine presence, and leading us
toward the ultimate victory. For it is
coming. The day of his triumph shall
surely dawn, when the whole round
world shall see his sovereign sway;
when all shall know him, from the least
unto the greatest; and he shall reign
for ever and ever! Wherefore, again
we ask, "Why weepest thou?" Rejoice
in the glorious tidings of Easter. The
Lord is risen! Catch anew the power
of this inspiring fact: The Saviour
lives! For, as Shelley puts it:

"A Power from the unknown God;
A Promethean conqueror came,
Like a triumphal path He trod
The thorns of death and shame. . . .

The moon of Mahomet
Arose, and it shall set:
While blazoned as on heaven's immortal
noon
The cross leads generations on!"

POWER TO TURN THE TIDE

Not many years ago Basil King
wrote a book called *The Conquest of
Fear*. The writer experienced great
mental desolation. Wandering one
day through the garden and forests of
historic Versailles in France, it seemed
to him that the gloomy outer environ-
ment was a sinister counterpart to his
inner mood of fear and defeatism.
Dark, shadowy forests, dismal statues
of dead men, the uninhabited palace
and the striking of the old clock which
had been sounding through decades and
centuries of futility—all this made a
man whose nerves were snapping to
say, "What's the use!" Then the mir-
acle happened. Into the recesses of his
mind there flashed a phrase from a
college classroom of his youth. The
half-forgotten words were these: "the
infinite ingenuity of the life principle."
These words had the power to turn the
tide; to release creativeness where
only desolation had reigned. The life
principle, another name for God, he
thought, *was* infinitely ingenious; in-
genious enough to meet his need in
those dark gardens. Before him was
an outreaching branch of a great tree.
It seemed to say, "Climb!" He would
climb. Life would yet put him on
his feet. He would "snap out," as we
say, of his desolation. He did. Elmore
M. McKee in *What Use Is Religion?*
Charles Scribner's Sons.

HOLD ON IN THE DARK

It happened some time ago to a man of whom I read—he had lost an uncommonly brilliant and promising son. The lad was killed in a railroad accident. And when the news came, in the first paroxysm of his grief, the father strode over to the pastor of his church. He didn't even ring the bell. He walked into the house, through the library, seized his minister roughly by the arm, and cried, the tears not yet dry on his cheeks, "Tell me, sir, where was God when my son was killed?" And in that terrible moment the other answered, "My friend, God was just where he was when his own son was killed!" Jesus could commit his life to those hands. Can't you and I commit ours, and lives of others? And even in the hour of darkness hold on in the dark! Paul Sherer in *The Place Where Thou Standest*; Harper & Brothers.



Made From Translucent Glass Blocks

Translucent Glass Blocks Add Beauty to Bulletin Boards

NEW, eye-arresting beauty has been added to the church bulletin boards of Muncie, Indiana through the use of translucent glass blocks, and many other Indiana churches are now beginning to follow suit.

The first such bulletin board was erected by the Madison Street Methodist church in 1936, using electrically back-lighted glass blocks as trim. Shortly thereafter the Calvary Baptist church erected a similar bulletin.

In 1941, Charles Hawk, foreman of the carpenter shop in the Owens-Illinois Glass plant in Muncie, presented a bulletin board framed with glass blocks as a memorial to his son who was killed in the World War. Since then two more

such bulletins have gone up in the city.

Members of the various congregations have been enthusiastic in their comment about the striking appearance of the glass block-framed bulletin boards, and congregations of churches throughout the country are now learning about them and writing for information on their construction.

The blocks used are translucent Insulux blocks that catch and reflect the light of the sun or of electric illumination at night.

Some actually have protective roofs. The bulletin board for the Nazarene church, for instance, is roofed with colorful asphalt shingles to add to its appearance.

Years of Continuous Service And Still Anxious to Supply Your Needs

If you want Bibles, religious books, cards of all kinds, gifts, Church and Sunday School supplies, uniform or graded periodicals, etc., visit our store, call us by phone, or wire. All orders will receive prompt attention.

If you want to sell Christmas or Every Day cards, please consult us for best prices.



BOARD OF PUBLICATION REFORMED CHURCH IN AMERICA (THE REFORMED BOOKSTORE)

156 Fifth Avenue

New York, N. Y.

Telephone CHelsea 2-3650

HELP DISTRIBUTE THIS BOOK TO OUR FIGHTERS

ALCOHOL

Its Physiological and Psychological Effects
and Their Social Consequences

By MARY LEWIS REED, N. R.

This little book should be in every kit of literature sent your soldiers and sailors. The truth about alcohol crowded into small space. Endorsed by churchmen and educators. More than 100,000 have been distributed.

Single Copy, 17c • Ten Copies, \$1.50 • 100 Copies for \$12.00, F. O. B., New York

Address

MARY LEWIS REED, R. N.

Box 50, Station H

New York City

Subscribe to
Church Management

For Lenten reading

The Robe

BY LLOYD C. DOUGLAS

"Strong, inspiring, enlightening and most interesting. It will do great good." — John Timothy Stone, D.D. \$2.75

HOUGHTON MIFFLIN COMPANY

Choir Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1161 South 4th St., Greenville, Ill.

THE SERMON SCRAPBOOK

by Paul F. Boller

A PALM SUNDAY MEDITATION

When I read the story of Jesus' triumphal entry into Jerusalem, I am beset with misgivings. If I had been there, would I have been in the procession or only an indifferent or scornful spectator, like the priests and rabbis?

Would I have stood aloof with the Pharisees, pointing scornfully at the children and demanding that Jesus quiet his disorderly disciples? Would I have been kept from joining the procession by the fact that the "best people" did not accept him, that he did not keep the Sabbath as respectable people should, or that it was dangerous to be identified with him?

The only way we can be sure of not missing Christ when he comes—and he comes when the least of his brethren leads a procession of the oppressed and needy through our streets—is to live so close to his spirit, to be so filled with his love for the lowly and needy, so aglow with his passion for truth that, wherever and whenever they are manifest, we may recognize him under all disguises and in any company and follow him wherever he leads. Elbert Russell in *A Book of Chapel Talks*; Cokesbury Press.

A GOOD FRIDAY MEDITATION

I sit thinking about crosses—and remembering that after his Gethsemane they had nailed him to the cross—of rough wood. But in the end he won—not they. He won. For neither Heaven nor Hell can chain love to a cross.

I thought about the cross and crosses. A thing of utter disgrace—a cross. It spelled the criminal's end. An implement of punishment so despised that no Roman, even though he be thief or murderer, could be put to death upon its outstretched arms. And yet it was to a cross they sent the man whose crime was love for all his fellowmen.

But he could not be overcome by its shame. He glorified it. He hallowed it above all symbols. He made it sacred by sacrifice.

Today it glows in rich color in the stained glass windows of great cathedrals; it speaks from humble, lonely wayside shrines. Men turn their pain-filled eyes toward it; women kneel in its presence, youths offer their lives in solemn pledge to carry its message to the ends of the earth.

A moving thing—the cross—robbed



Paul F. Boller

of its shame and made sacred by triumphant love. Margaret Slattery in *One in Seven*; Harper & Brothers.

EASTER MEDITATION

Faith in immortality has been the hope of the race since death came into the world. In every land, and in all ages, people have believed that death does not end all and that the soul endures the shock of death. The religions of all the world and of all ages have held to the belief in some sort of immortality. Even in Jesus' time the Pharisees believed very definitely in the resurrection of the dead.

Immortality, however, is a word that may have no moral value. The mere prolonging of life, even into eternity, may have no religious meaning. We can readily see that mere timelessness, without regard to the kind of life lived, may have neither moral value nor religious significance. The question which is important about the life to come does not relate to mere timelessness but to the moral quality of that life. Indeed, Jesus did not speak about immortality. The word that was frequently on his lips was "eternal life," and by "eternal" he meant life lived in the presence of God, here and in eternity. "This is life eternal, that they should know thee the

only true God, and him whom thou didst send, even Jesus Christ." (John 17:3). Hugh T. Kerr in *A Manual of Faith and Life*; The Westminster Press.

A CURE FOR FAILURE

Outline of Sermon

Sooner or later, somewhere along the line, failure overtakes us all. The one great lesson we must learn is how to deal with it.

I. Why is it that we fail:

1. Sometimes our failure is due to others. We are penalized because others have been unwilling to do their part.
2. Men sometimes fail because the world in which they love suddenly tumbles apart.
3. Sometimes the reason lies somewhere in our own past. We have lived for unworthy ends. God and time have at last caught up with us.
4. Failure overtakes men because of incapacity. They are not equal to their work. We all have limitations of health, of talent and of ability.

II. Those across whose paths the shadow of defeat has come, should remember three simple things.

1. Learn to live day by day. Do the best you can and make the most of life as you go along.
2. Rediscover standards of value. What is failure and what is success? You may have failed in accumulating a fortune, but if you have been successful in enriching your inward being, then surely you are a success. If success be measured by curtain calls, headlines and Klieg lights, then the Carpenter of Nazareth was a colossal blunderer. And yet, after two thousand years who can doubt that what men called failure was a glorious triumph? It is so with us all. No person fails who, through that failure, rises a better man.
3. Learn to live with a sense of God. Religion affirms that our lives are in the keeping of a heavenly father. God has made an investment in every life and it is our business to do the most with it for his glory. If we can rediscover the sense of mission

and meaning, we can live with a new sense of triumph and importance.

Joseph R. Sizoo in *Not Alone*; The Macmillan Co.

HOW TO MEET AND MASTER EVENTS

1. The ability to view things philosophically.
2. The ability to make inner adjustments.
3. The ability to select the interests by which to live.
4. The ability to forget one's self and work for the common good.

Illion T. Jones.

SENTENCE PRAYERS

Abraham: Wilt not the judge of all the earth do right?

Moses: Show me thy glory.

Nehemiah: O God, strengthen my hands.

Isaiah: Here am I, Lord, send me.

Paul: Lord, what wilt thou have me to do?

The Disciples: Lord save us! We perish!

Jesus: Thy will, not mine, be done.

WAYSIDE PULPIT

Compromising with evil will not produce good.

* * *

Life hands its best gifts to those who do more than is expected of them.

* * *

The easy way out may be the cowardly way out.

* * *

God is counting on us. We may count on him.

Thomas a Kempis

If thou bear the cross cheerfully, it will bear thee.

Victor Hugo

It is nothing to die. It is a terrible thing not to live.

Sir Oliver Lodge

At the foot of the cross is perennial renewal, renovation, and refreshment.

Phillipe Vernier

God does not show you a task without making you capable of fulfilling it, or send you a trial without giving you the means of surmounting it.

Evelyn Underhill

All experience proves that we are not separate, ring-fenced spirit. We penetrate each other, influence each other for good and evil, for the giving or taking of vitality, all the time.

Albert Buckner Coe

Christ as the light points out the

clear road ahead. As an automobile light illumines the highway, revealing obstacles in the way, broken pieces of road here and there, so Christ as the light shows us how to travel in safety.

A PRAYER FOR HEALTH, STRENGTH AND PEACE

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, thy children, such a consciousness of thy indwelling presence as may give us utter confidence in thee. In all pain and weariness and anxiety may we throw ourselves upon thy besetting care, that knowing ourselves fenced about by thy loving omnipotence, we may permit thee to give us health and strength and peace; through Jesus Christ our Lord. Amen. From *Federal Council Bulletin*.

GREATER THINGS BEYOND

Near the South Pole, at a place called Observation Hill, remote from any living soul, in a land of ice and snow, where none can see it or read its inscription, is a gaunt white cross which marks the point on the Breadmore Glacier where Dr. Edward Wilson and his companions died on their return from the Pole. On the cross are these words:

"To strive, to seek, to find, and not to yield." Wilson in his last letter to his wife could write, his hands frostbitten at the time, death already creeping near: "I leave this life in absolute faith. . . . All is for the best to those that love God. Everyone must die, and at every death there must be some sorrow . . . but there are greater things for us to do in the world to come." Frederick C. Gill in *New Horizons*; Abingdon-Cokesbury Press.

THE GREAT HOPE OF OUR GENERATION

In church architecture the last two decades have seen a restoration of the cross to the altars and the steeples of our sanctuaries. But if the way of the Nazarene is to be the salvation of a despairing age, the restoration must go farther than that—the cross must find a new place within our hearts.

The whole-hearted acceptance of the cross as a unique way of meeting life situations is the great hope of our generation. The patient willingness to set aside selfish interests, to suffer if necessary for the sake of a greater love—this spirit alone can bring victory out of defeat. It alone can repair the damage done by international greed and fanatical leadership. Helen L. Toner in *When Lights Burn Low*; Abingdon-Cokesbury Press.

MEETING MODERN COMPETITION



MANY hundreds of churches are effectively employing Rauland Sound Systems to meet the strong challenge of movie entertainment and other diversions that decimate so many congregations.



CHILDREN—OLDSTERS

Rauland Church Equipment carries every note and word to every listener—evenly and distinctly; without distortion or mechanical hum—a quality found only in this system.



AIDS DELIVERY

The speaker may deliver his talk in conversational tones, without physical effort or vocal strain; assured that his voice will reach every auditor. Individual hearing aids are also provided for the deaf. Churchmen have been quick to recognize its value in building stronger congregations; meeting secular competition successfully. Adapted to broadcasting of organ music and chimes.

While priorities now bar prompt installation in many cases, it is a wise policy to investigate and plan for this modern church aid when conditions make it procurable. We will gladly co-operate in your quest for information.

Electroneering is our business



RADIO... SOUND... COMMUNICATIONS

THE RAULAND CORPORATION
(Rauland-Webster Sound Division)

4245 North Knox Avenue • Chicago, Illinois

"It Tolls for Thee"

*A Sermon by Frank Halliday Ferris**

No man is an Iland, intire of it selfe; every man is a peece of the continent, a part of the Maine; if a clod bee washed away by the sea, Europe is the lesse . . . ; Any man's death diminishes me, because I am involved in Mankinde; And therefore never send to know for whom the bell tolls; It tolls for thee.—John Donne: Devotions upon Emergent Occasions.

I

ONE of the curious and colorful figures of English literature is John Donne. "For evil and for good," says the Cambridge History, "Donne is the most shaping and determining influence that meets us in passing from the sixteenth to the seventeenth century." He is called "the metaphysical poet," because he loved to look at common things through the smoked-glasses of metaphysics, but he first made his reputation as a writer of love lyrics. He also wrote elegiac, satirical and religious poems; philosophical, controversial and devotional prose. He was accounted the greatest wit of his age, wit at that time meaning not a jester but a man of perspicacity, of intellectual acumen, who could express his insights in a telling and memorable way. Shortly after his death, Izaak Walton wrote an admirable biography of him. A more recent one is by Edmund Gosse. Gosse declares that Donne's influence on English literature was "wide and deep and almost wholly malign," but pays tribute to his vigorous mind, flashing imagination and insight into spiritual mysteries.

Donne lived from 1573 to 1631, which means that he was a younger contemporary of Shakespeare (1564-1616); born in the reign of Elizabeth, living through the reign of James I into that of Charles I. His early career was a chequered one. You will find something about him in Lytton Strachey's *Elizabeth and Essex*, for he sailed with Essex (Robert Devereux, 2nd Earl of) on the Repulse in the naval expeditions against the Spaniards to Cadiz and the Azores.

In his forty-second year, convinced that every other path to preferment was closed, Donne entered the ministry. He quickly gained great popularity as a preacher, which continued till his death at the age of fifty-eight. He preached to the intelligentsia at Lincoln's Inn. He preached before the

king at Whitehall. In 1621 King James made him dean of St. Paul's, where his fame reached its heights and fashionable London flocked to hear him. One of his contemporaries asserts that his sermon was the most exciting event of the week.

In his preaching, as earlier in his poems, he was preoccupied with the thought of death, warning in solemn tones of that which "comes equally to us all and makes us all equal when it comes." Six weeks before his death he rose from a sick bed to preach his last sermon. Its title was Death's Duel. He then posed for his statue, standing before a fire in his study, his winding-sheet wrapped around him, his eyes shut, his feet resting on a funeral urn. After his death, this lugubrious work of art was set up in white marble in St. Paul's, where it may still be seen if the blitzkrieg has not destroyed it.

However questionable the motives which took him into the ministry, he brought to it great talent, great industry and single-minded devotion. His sermons have all the qualities of his poems; massive learning, literary craftsmanship, swift and subtle reasoning, quaint but powerful imagery, intense feeling, the organ-toned music of his style wedded to the organ-toned music of his thought. It must have been something to hear him preach. It was preaching in the grand manner. But what chiefly impressed his hearers, as it impresses his readers today, was his almost overpowering earnestness. Preaching to him was not a rhetorical exercise. Like Richard Baxter, he preached "as a dying man to dying men."

One of his prose volumes is entitled *Devotions Upon Emergent Occasions*. It is in the seventeenth of these (one wonders how he chanced upon it!) that Ernest Hemingway found the title of his latest novel: "No man is an Iland, intire of it selfe; every man is a peece of the Continent, a part of the Maine; if a Clod bee washed away by the Sea, Europe is the lesse . . . ; Any man's death diminishes me, because I am involved in Mankinde; And therefore never send to know for whom the bell tolls; It tolls for thee."

II

This is English prose in the great tradition of the *Areopagitica* and *Pilgrim's Progress* and Burke on *Conciliation With America* and the *Gettys-*

burg Address. It is also great religion. The Bible from cover to cover insists on the solidarity of mankind; that no man lives unto himself, we are members one of another; that one is our Father and all we are brethren, sprung from a common source, involved in a common destiny, bound together in one bundle of life. An isolated man is only half a man. What we are we are because of our relationships. It is these which give our lives meaning, dignity, worth. Only through others can we realize ourselves, only through others can we express ourselves. A teacher cannot be a teacher alone: he becomes a teacher only when students come to him to be taught. A merchant cannot be a merchant alone: he becomes a merchant only as there are those from whom he can buy and those to whom he can sell. A doctor cannot be a doctor alone: he becomes a doctor only when patients come to him to be healed. A preacher becomes a preacher only when he has a congregation to preach to. Utterly dependent on others for the fulfillment of ourselves. If this is true of these casual and professional relationships, how much more of life's central and mystical relationships: husband and wife, parent and child, lover and beloved, friend and friend. "No man is an Iland, intire of it selfe; every man is a peece of the Continent, a part of the Maine." That is the religious interpretation of this strange human life of ours. If we reject it, there is no other, and human life is a transient and insignificant episode on a whirling island in the sky.

There are many bitter things to be said about human nature, and at one time or another I have said most of them. But there is this to be said for human nature, that generally speaking the closer we come to people the more we like them, the more we recognize our kinship to them. A story comes from the Arabic of a man who, looking out across the desert, saw an object on the horizon. He supposed it was a wild beast and prepared to run. As it came nearer, he saw it was not a wild beast, it was a man on a camel. He supposed the man belonged to a hostile tribe and prepared to kill him. As the man came closer, he saw he was not a member of a hostile tribe, he was a member of his own tribe. As he came closer still, he saw it was his brother. That is a parable. There was a time

*Minister, Fairmount Presbyterian Church, Cleveland Heights, Ohio.

when I thought I did not like Welshmen, why I do not know unless because of a nursery rhyme beginning, "Taffy was a Welshman, Taffy was a thief." Then I sat under a teacher who did for me more than any teacher I ever had. He was a Welshman to the core. He had a Welsh inscription carved over his fireplace, he was full of Welsh stories and songs, steeped in the lore of his native Wales. He was a luminous teacher, a man of complete intellectual honesty and the most sensitive conscience. When I think of Englishmen in the mass, I resent their condescending, supercilious attitude toward lesser breeds without the law, including Americans. But the few English people I have known at all well have not been that way. One of our men, whose business takes him to England, says the English always have time for the little courtesies, the little amenities; they don't push each other around as much as we do. The Germans are our enemies today, a threat to the four freedoms. But I grew up in a community with a large German element. Many of the boys I played with were of German extraction. I liked them then. I like them still. Italy is playing an inglorious role in this war as in the last. Mr. Roosevelt called it a jackal. Mr. Churchill—never to be outdone in epithets—called it a jackanapes. I share their indignation, though I do not think anything is achieved by name calling. But the Italians I know best are gardeners. They love the soil, they love to make things grow, they are the best and merriest-hearted gardeners in the world. The Japanese are our enemies: we look at them with grave apprehension. But one of our members, who was born and brought up in Japan, of whom I asked, "Did you really like your Japanese friends as much as your friends here?" replied, "Better." Said a school friend of mine, returning to Japan after a furlough, "I'll be glad to get back to a place where the people's houses and lives are less cluttered than here and I can enjoy some good conversation." One of the most encouraging things to be said about human nature is this, that ordinarily the closer we come to a man the more we like him, the more we feel our kinship to him. At a distance he looks like a beast, but when we get close enough we recognize a brother.

III

We belong to one another. We were made for one another. To the aristocratic Athenians, the most cultured people of his time, people with great pride of race, Paul declared, "God hath made of one blood every nation of men to dwell on all the face of the earth." The biologist asserts that Paul's statement

is scientifically correct.* The brotherhood of man is not a sentimental phrase, it is a biological fact. Physically we are all cut from the same piece. One-third of God's children are white, a little over a third black, a little less than a third yellow. But the human body makes the same response to heat, cold, food, pain, disease, whether it be garbed in black, white or yellow skin. Modern medicine accepts this as an axiom. The treatment of tuberculosis is the same for all. Insulin and quinine are everywhere equally efficacious. Cancer is no respecter of color or race. When people speak of different kinds of flesh and blood, they speak of what doesn't exist. There is but one kind of flesh among men, human flesh; but one kind of blood, human blood. God made us of one blood.

Mentally the same kinship is evident. Our intellectual status depends on our native endowment plus our training, not on our nationality. Modern pedagogy proceeds on the brave assumption that all children are teachable. Differences in capacity exist but are not due primarily to race. We are sometimes chagrined at the way in which foreign students, struggling against the disadvantage of an acquired language, strange customs and an unfamiliar environment, walk away with scholarships and prizes. Such experiences give a jolt to the myth of a "master race." Anthropologists tell us that while there are superior individuals in every race, there is no evidence of marked superiority of one race over another. No race has a monopoly on virtue or on genius. Each has its distinctive contribution to make. Wherever one race touches another, each may learn and share and serve. No race is an island, intire of it self; every race is a piece of the Continent, a part of the Main. We

(Turn to page 51)

*See "Scientific Aspects of the Race Problem," by six eminent scholars. (Longmans, Green & Company, 1941.) and

Acme Record of Church Offerings

Single Envelope System
No. 1—600 Subscribers.....\$3.25

For Duplex System Use Two Books
No. 2—1,200 Subscribers.....\$4.50



A big seller because the persons who do the exacting work of tabulating the weekly payments by the envelope system find this record to be simple, concise and comprehensive.

SENT ON APPROVAL

GOODENOUGH & WOGLOM CO., 296 Broadway, New York, N. Y.

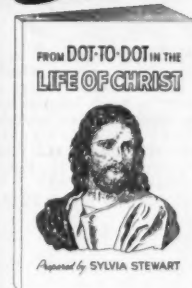
Lantern Slides for Easter

Send for special list of Lenten subjects for rent or sale. Slides made of your boys in the Service from pictures or films.

RILEYS

FILMSLIDES, 2x2 SLIDES TO ORDER
41 Union Square New York

SOMETHING NEW



FOR YOUR VACATION BIBLE SCHOOL

"From Dot-to-Dot in the Life of Christ," by Sylvia Stewart, is a new idea in religious handwork. It contains 52 sheets of basic dot drawings which the Primary or Junior child can complete by running a single line over the numbered dot-to-dot pattern. Each outline can then be colored. Set, 35c

"Year 'Round Handwork Pattern Book," by Anna M. Dahl, can be used by the children's teacher every month of the year. Contains a total of 81 projects. Price, 50c.

FREE PROSPECTUS—Giving the complete outline of Standard's Kindergarten, Primary, Junior and Intermediate courses with a sample lesson from each, will be sent free to leaders.

----- COUPON -----
Gentlemen: Dept. C. M. 4
Please send the following. \$----- is enclosed for books ordered.

----- copies "From Dot-to-Dot," at 35c each.

----- copies "Year 'Round Handwork Pattern Book," at 50c each.

☐ FREE Vacation School Prospectus.

Name-----

Street-----

City-----State-----

Name of Church-----

The Standard Publishing Co.
8th and Cutter Streets, Cincinnati, Ohio



Craftsmanship at Its Best

Quality need not be sacrificed for price. The "Kundtz Budget Plan" for progressive church interior remodeling or the equipping of new churches enables all to buy within their budget, yet be assured of craftsmanship only years of experience can produce.

Altars Lecterns Clergy Chairs
Fests Reredos Communion Tables
Pews Memorials Collection Plates
Pulpits Organ Screens Carved Figures
Chancels Hymn Boards Prayer Desks
Wood Crosses — Wood Candlesticks —
Wood Candelabra

• Write for the complete "Kundtz Plan." Use official church stationery and state denomination.

The THEODOR KUNDTZ Co.
CLEVELAND, OHIO



GOWNS of Lasting Beauty

Select MOORE Gowns and your choir will present an inspiring beautiful appearance for years to come. Styles for adult, intermediate and junior choirs, in many beautiful materials and colors. Write for FREE Choir Apparel Style Book C12, Budget Payment Plan 112, Pulpit Apparel Style Book CP62.

Due to present conditions we suggest ordering now for future delivery.

E. R. MOORE Company

832 DAKIN ST. CHICAGO • 425 FIFTH AVE. NEW YORK

THE MASTER'S PENCE BANK

This little bank, 3 inches high and 2 3/4 inches in diameter, can be a steady source of revenue for church work. Directions for use, including two prayers to be used as grace at meals, is printed on the bank. A place is provided for writing the date that the banks are to be returned. Further information sent on request. 5c each—50c per doz.—\$3.75 per 100

CHURCH WORLD PRESS, Inc.
616 East St. Clair Avenue Cleveland, Ohio

CENTRAL UNIVERSITY (estab. 1896) has enabled hundreds of ministers to complete their university work by correspondence. Competent faculty. Individual instruction.

Reasonable fees . . . Write for further information and catalog

CENTRAL UNIVERSITY
Irvington, Indianapolis, Indiana

PIPE ORGANS

AUSTIN ORGANS, Inc.
Hartford, Conn.

Inquiries Welcomed

Composite Readings for the Funeral Service

by Lyman Newill Lemmon*

ABOUT fifteen years ago there appeared in *Church Management* a suggestive article discussing the funeral service giving an especially worked out order of service consisting of Scripture passages together with appropriate selections of poetry. At that time I began using such a service and have continued through the years. It was one of the most fruitful suggestions from your magazine, and has met hearty approval of those to whom I have ministered. I am inclosing one of these especially prepared Scripture readings, which is followed by prayer and a brief sermon, the entire service being about 20 minutes in length.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Matthew 11:28.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Genesis 15:15.

The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Timothy 4:6-8.

How beautiful to be with God,
When earth is fading like a dream,
And from this mist encircled shore
We launch upon the unknown stream.

No doubt, no fear, no anxious care,
But comforted by staff and rod,
In that faith-brightened hour of death
How beautiful to be with God.

Wayside Altar.

Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Psalms 24:3-5.

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned,

*Minister, Warwood Presbyterian Church, Wheeling, West Virginia. We should be glad to hear from other ministers who have arranged similar services. Address communications to "Church Management," 1900 Euclid Avenue, Cleveland, Ohio.

neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.

Isaiah 43:1-3.

Precious in the sight of the Lord is the death of his saints.

Psalms 116:15.

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ.

Philemon 3:20.

In my father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you.

John 14:2.

Shall I doubt my father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room.

Freeman.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:38, 39.

I know Him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day.

2 Timothy 1:12.

For to me to live is Christ.

Philemon 1:21.

Not what, but Whom, do I believe!
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give.

Not what, but Whom!

John Oxenham.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 10:9.

I am the good shepherd: the good shepherd layeth down his life for the sheep.

John 10:11.

I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.

John 11:25, 26.

I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:6.

White Captain of my soul, lead on;
I follow Thee, come dark or dawn.
Only vouchsafe three things I crave:

Where terror stalks, *Help me be brave!*
Where righteous ones can scarce en-
dure

The siren call, *help me be pure!*
Where vows grow dim, and men dare
do
What once they scorned, *help me be
true!*

Robert Freeman.

My sheep hear my voice, and I know
them, and they follow me: and I give
unto them eternal life: and they shall
never perish.

John 10:27-28.

Cast thy burden upon the Lord and
he shall sustain thee.

Psalms 55:22.

God is our refuge and strength.

Psalms 46:1.

He is my refuge and my fortress;
my God in whom I trust.

Psalms 91:2.

Other refuge have I none:
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.
Charles Wesley.

Blessed are they that do his com-
mandments—that they may enter in
through the gates into the city.

Revelation 22:14.

Seek ye first his kingdom and his
righteousness.

Matthew 6:33.

Even so let your light shine before
men; that they may see your good
works, and glorify your father who is
in heaven.

Matthew 5:16.

For other foundation can no man
lay than that which is laid, which
is Christ Jesus.

1 Corinthians 3:11.

Lord, crown our faith's endeavor
With beauty and with grace,
Till, clothed in light forever,
We see thee face to face.

Bickersteth.

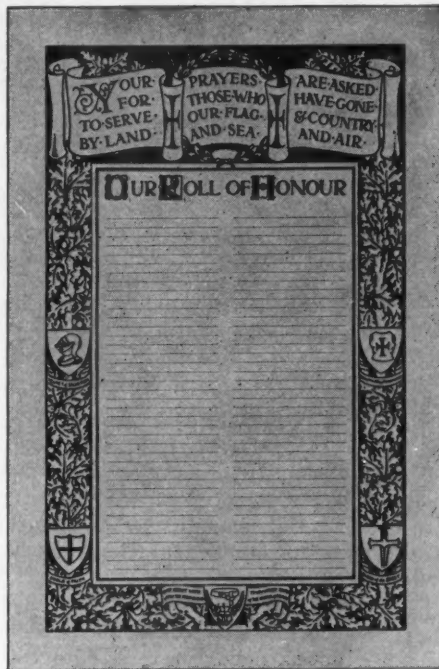
These things have I spoken unto you,
that in me ye may have peace. In the
world ye have tribulation; but be of
good cheer; I have overcome the world.

John 16:33.

Peace I leave with you; my peace
I give unto you: not as the world
giveth, give I unto you. Let not your
heart be troubled, neither let it be
fearful.

John 14:27.

Psalms 23. (In its entirety)



OUR ROLL of HONOUR

Size, 28½x19¼ Inches

A popular and attractive Roll
of Honour, printed in red and
black on heavy, white Bristol.
There are eighty spaces for re-
cording the names of men and
women in Military Service.
Specially designed for church
use.

PRICES

Unframed	\$1.25
With Black, Red, Walnut, or Oak Frame (Removable Back)	9.00
Packing Charge for Framed Honour Rolls	1.00

A Roll of Honor Book

An Honor Roll in book form with
spaces for photographs, names,
home address, etc., of those in Mil-
itary Service—one entry to each
page. Seal Brown or White bind-
ing. Gold presentation page for
foil stamping of church or organ-
ization name.

150 Names, each (either binding)	\$10.00
300 Names, each (either binding)	12.50

A Roll of Honor Plaque

Embossed wood frame beautifully
finished in burnished bronze with
an American Eagle, in relief, sur-
mounting it. Name panel in light
ivory Masonite. Name strips, em-
bossed in blue and gold, slide into
slotted holders.

Design "A"—various sizes, from \$21.50 to \$47.50 and up	
Design "B"—Walnut, various sizes, from \$10.80 to \$15.50 and up	

Postage Additional

MOREHOUSE-GORHAM CO., 14 E. 41st St., NEW YORK CITY

A. T. ROBERTSON TO PREACHERS

A. T. Robertson, distinguished New
Testament scholar was always popular
with preachers. From some of the
shrewd sayings quoted in a recent
biography we have lifted the following*.

The greatest proof that the Bible is
inspired is that it has stood so much
bad preaching.

Tell the truth even if you are a Bap-
tist preacher.

Don't decide great questions when
you are in the dumps.

Many people say "therefore" when
nothing has gone before.

If God wants you to preach he will
find somebody who will stand it.

If some sermons had small pox the

text would never catch it.

There are so many young Spurgeons
but so few of them grow up.

The most dangerous man is the one
who gets his conscience and judgment
mixed.



NOW! Protein and
Cellulose "NEW
PROCESS" Stencils
and Backing Sheets.
ONLY \$2.45 for 24,
boxed. 6 Dozen,
\$6.45. 10 Dozen,
\$10.25. All Prepaid
Anywhere. Satisfac-
tion Guaranteed.
SELF-FEEDING
"PRINTOMATIC"
POST CARD STEN-
CIL PRINTER, \$9.50
Complete. AGENTS
WANTED. Used
Mimeographs. All
Duplicator Supplies.

Inks, Tracing Scopes, Art Manuals, Stylis, Let-
tering Guides, Cartoons, Accessories, Typewriter
Platens, Duplicator Rollers, Expert Typewriter
and Duplicator Repairing. Write

Pittsburgh Typewriter Supply Co.
336-A Fourth Avenue Pittsburgh, Pa.

*A. T. Robertson, a biography by Everett
Gill. The Macmillan Company.

Pastor's Compact Individual Communion Set



This valuable little communion set will make possible a simple service at the bedside of the shut-in, the ill, the dying. The case is made of durable material, leather-covered, and lined with purple velvet. Fully equipped with three glasses, flagon, metal container for wafers or bread, and small silver-plated bread plate. Convenient for carrying; easily slipped into the pocket. Only..... **\$3.75**

The Judson Press

1701-1703 Chestnut St., Philadelphia, Pa.
72 E. Randolph St., Chicago, Ill.
352 S. Spring St., Los Angeles, Calif.

And Sales To
Where in Force

Stores also in Kansas City and Seattle

Planning Today for Tomorrow's Improvements

Foresight Now May Mean the Post-War Realization of Long-Cherished Plans

RECENTLY a church in suburban Chicago sponsored a very successful social function. In announcing the returns, the pastor made this comment: "In accordance with plans, the proceeds of our party have been set aside for the purchase of our Carillon."

Now everyone knows that a carillon is made of highly critical materials. It requires brass, steel, copper wiring, a motor, a generator and other war-necessary products. The manufacture of bells stopped soon after Pearl Harbor, and is not likely to be resumed until Pearl Harbor has been avenged.

It was not, therefore, with the immediate present in mind that the Chicago pastor made his plans. But, like other pastors, he is looking to the future. At a time when money is plentiful and the spiritual urge strong, he is taking steps which, after the war, will lead to the fulfillment of plans upon which his heart has been set for years. And therein lies a thought that every pastor would do well to consider and act upon.

Assume, as an example, that you also have looked forward to the day when the tower of your church would be alive with the melody of Christian music. What better time to work toward your objective than now?

From a financial standpoint, the present is a particularly favorable time for action. Work is plentiful and wages high. It is true that taxes will cut deeply into income, but the Treasury Department makes allowances for reasonable and legitimate charitable contributions. And wartime regulations have halted many purchases which formerly consumed a sizeable portion of American income—automobiles, new homes, refrigerators and the like.

From a spiritual and emotional standpoint, the time is equally opportune. Instinctively, in times of stress, man turns to his Creator for strength, comfort and guidance. His church affiliation takes on a new and deeper significance and in consequence he is more willing to contribute to its upkeep and progress.

In your church, moreover, as in most others, a service flag or honor roll serves as a mute but eloquent reminder of men who once attended your services but are now serving their country in the four corners of the world. It is natural that the hearts of those who

are left behind should go out to these men, and it would be a rare member indeed who did not respond to the suggestion that the sacrifice of fighting men be commemorated in a particularly beautiful and appropriate manner. It would seem, under such circumstances, that a memorial carillon campaign would prove not only an assured success but a welcome means of expressing the affection and solicitude that the members of your church feel toward their brothers in arms.

What is true of community contributions to post-war improvements is also true of individual subscriptions. Men of means have had occasion, in recent months, to give much thought to the transitory and changeable nature of the material aspects of life, and to contrast them with the eternal values that lie in religious faith. They also feel deeply toward those who are risking their lives for our security. Is it not reasonable to suppose that such men would warmly receive and everlastingly appreciate the opportunity of service that lies in the presentation of an enduring Memorial?

In operation, the plan of providing now for post-war improvements is very simple. If no single individual comes forth to underwrite the cost, the congregation conducts the same kind of fund-raising campaign that it would conduct in peacetime. Proceeds are earmarked for a specific improvement to be purchased just as soon as wartime restrictions on manufacture have been removed.

Nor need the funds be "frozen." By converting them into War Bonds, the congregation contributes to the war effort and is assured at the same time of an appreciation in value which adds to the size of the funds available at the time of purchase. Or better yet, ask for contributions of War Bonds. One may serve both his country and his church by such gifts.

It is in recognition of these facts that one manufacturer of carillons—J. C. Deagan, Inc., of Chicago—has prepared a special certificate for use by pastors who plan now for the post-war installation of Carillons. While devoting all of its facilities and personnel to steadily increasing war production, this company still takes occasion to give a thought to the churches it has served for more than 60 years. The certificate is an impressive document, suitable for

still \$2.50

for a fine
Single Room
with Bath

Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria.

Where Your Comfort Comes First

Quiet, yet within three minutes of the shopping district. Trained supervisors to entertain your children. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet C.

\$3.50 to \$7.00 Double
1000 Rooms • 1000 Baths

Prince George Hotel 14 East 28th St.
NEW YORK, N.Y.

Just off Fifth Avenue

framing and designed to be mounted on the wall of the vestibule of the church. It proclaims to all who see that funds have been set aside, in the form of War Bonds, for a golden-voiced Carillon to be installed at the close of the war. Space is also available for the name of the donor and the dedicatory message. Full details may be obtained from the Deagan company.

"It Tolls for Thee"

(From page 47)

do not have to decide whether we shall be brethren. God decided that when he made us of one blood. The question for us to decide is whether we shall be brotherly.

IV

The great souls have always perceived their oneness with their kind. Said the old Roman sage: "I am a man; therefore I think that nothing human is foreign to me." Said Gene Debs, released from the federal prison at Atlanta where he had been confined for his convictions against war: "As long as any man is in prison, I am in prison; as long as any man is in chains, I am not free." Last August there died in Calcutta one of the eminent poets and noblest souls of our time, Rabindranath Tagore. All his writings and all his life were motivated by love of God and love of humanity. His faith in one God of love impelled him to devote his life to working for one community of mankind. When after the first World War hundreds of Indians were massacred at Amritsar, Tagore fell into deep depression and returned the knighthood which had been given him. Yet at that very time he wrote to a friend: "I feel as much for the Negroes, brutally lynched in America, and for the Koreans, the latest victims of Japanese imperialism, as for the wrongs done to the helpless people of my own land."

So the great souls speak. The trouble with the rest of us is not that we're snobbish or hardhearted. We're deficient in imagination. We're absorbed in ourselves. We know that even in this city of which we are so proud, there are families living in rabbit-warrens and hovels unfit for human habitation, there are children growing up in conditions corruptive of health and of decency. Whenever we drive through a blighted area, we feel regret that people are obliged to live in such a drab environment. We give to the Community Fund in the hope that through its agencies their lives may be brightened. But living here on the Heights with our bridge games and our golf games and our children's dancing class to attend to, we seldom give them a

(Turn to next page)



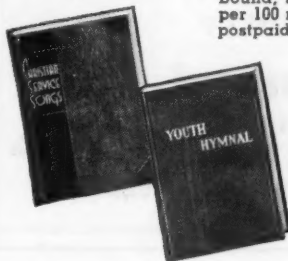
Let freedom ring...

CHRISTIAN SERVICE SONGS

312 "tested" songs . . . Beautiful brown cover with "stay flat" feature. Expensive looking, yet low in cost. Clothbound, \$45 per 100 not postpaid. In heavy Bristol paper, \$30 per 100 not postpaid.

YOUTH HYMNAL

226 songs of inspiration . . . also 34 worship programs, responsive readings and prayers. Waterproof binding, dark blue with gold letter stamping. Clothbound, \$45 per 100 not postpaid.



"Protect us by Thy Might" the voice of America sings out with a fervor born of Humanity's need. The titanic struggle that engages us . . . the hazards faced by our fighting men . . . all bring us closer to things eternal. We sing to fortify our souls. And as we sing we feel the Power to fight on . . . with courage and with unswerving faith . . . to Victory!

Are YOU using these song books in YOUR church? Replace those outworn books with fresh ones, to go with other modern equipment. AVERAGE COST ONLY 1/20th OF ONE CENT PER SERVICE! Write for free examination copy

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

THE RODEHEAVER HALL-MACE Co. C. M.-4

Sacred Music Publishers :: Winona Lake, Indiana

Our church is considering the purchase of new song books. Please send an examination copy of

☐ CHRISTIAN SERVICE SONGS

☐ YOUTH HYMNAL

NAME.....

ADDRESS.....

CITY.....STATE.....

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Satisfy yourself

as to the merit of these

NEW BROADMAN BOOKS!

The Imperial Christ

By Selsus E. Tull

Twelve clear, forceful sermons proclaiming the message of Christ and his significant place and purpose in the world.

A Broadman Book of Merit.....\$1.50

Around the Cross

By R. C. Campbell

A positive, ringing challenge to the world to test the power of Christ—an uncompromising, courageous volume.

A Broadman Book of Merit.....\$1.25

The Gospel of the Grace of God

By J. Clyde Turner

The true, simple gospel preached with sincerity and fervor—sermons brief, clear in outline, closely held to their scriptural text.

A Broadman Book of Merit.....\$1.00

At Your Bookseller



... Listen to voices
in the upper air,
Nor lose thy faith
in mysteries.

— Longfellow

Truly, at Easter Season we cling to Mysteries, expressing our longings for Peace and Everlasting Life in glorious Alleluias... Yet in expression alone, there are degrees of richness and, for this reason, Möller stands supreme among artists who know fine organ tone... Today, Möller is serving America but, in a peaceful world to come, Möller instruments will be more magnificent than ever.

M.P. MÖLLER

THE ARTIST OF ORGANS · THE ORGAN OF ARTISTS

HAGERSTOWN, MARYLAND

HONOR ROLLS A SIZE FOR EVERY CHURCH ★



24 NAMES
17" x 22 3/4"

\$16.25

Two beautiful and impressive designs, quality construction for permanence and a complete, convenient name service have won preference for these Honor Roll plaques by over 2000 churches.

Stock sizes from 12 to 200-name capacity. On display at most Church Goods stores, or

Write for Folder and Prices

**GENERAL EXHIBITS
& DISPLAYS, Inc.**

1119 N. Franklin Street
CHICAGO, ILL.



30 NAMES
19" x 27"

\$22.25



GOWNS for the PULPIT and CHOIR

BY
EXPERIENCED CRAFTSMEN

CHOIR ROBES—\$3.00 Up

Cotrell and Leonard, Inc.

Established 1832

398 Broadway

Albany, New York

QUALITY MATERIALS • DEPENDABLE SERVICE

Church Furniture

GOLD LEAF WOOD CROSSES WOOD MEMORIAL TABLETS

CHANCEL ALTERATIONS

De Long & De Long

1505 RACE ST. - PHILADELPHIA - PA.
• ALLENTOWN - PA. • NEW YORK •

PLAN AHEAD FOR LENT!

We offer appropriately designed bulletins for each Sunday in Lent, for Palm Sunday, Good Friday and Easter at most reasonable prices. Write today for samples.

Announce your Lenten services with attractive Woolverton bulletins, folders, post cards or blotters. Our large sample packet of Lenten and Easter printed and lithographed supplies will be sent free upon request.

THE WOOLVERTON PRINTING CO.
115 East 4th Street
CEDAR FALLS, IOWA

Write us for quotations on your next printing order. We may save you money.

FOLDING CHAIRS

Brand-New Steel Folding Chairs.
Full Upholstered Seat and Form-Fitting Back. Rubber Feet. Send for Sample.

Redington Co. Dept. 90 Scranton, Pa.

"It Tolls for Thee"

(From page 51)

thought. We haven't enough imagination to realize the literal truth of Theodore Roosevelt's assertion that no city is a good place for any of its people until it becomes a good place for all its people. Put it on the lowest, most selfish ground: as long as there are sore spots in a city, they endanger our health and safety. As long as the tubercular rate and venereal rate among our negro population are high, they are a menace to us, for tomorrow morning the street cars will disgorge hundreds of negro women from Cedar Avenue and Central Avenue and Woodland Avenue coming up here to launder our clothes. And from a higher point of view, these people's lives are linked with ours. If we believe the New Testament is right in declaring Christ died for us, we must believe it is right in declaring Christ died for them.

We read of defenseless Chinese cities being bombed, thousands of their inhabitants slain, other thousands living in caves like animals; we read the conflicting reports of casualties in the war on the Eastern front, the greatest mass slaughter of all time; we read of the executions in the occupied countries; and it appals us—we don't dare think too much about it or we'd go mad.

But for the most part it rolls off us like water off a duck's back. It's all so far away, remote from the little orbit in which we move, we don't know any of these people, it seems unreal to us, like a pageant, or shadow-show; a motion picture which we watch flicker across the screen, then get up and walk out of the theater, blink our eyes and are back in our own cozy little world. Sometimes we even talk about the war as though it were a sporting proposition like the Yankee-Dodgers series or the Louis-Nova fight; a football game, where we want our team to win. If we looked at the world through the eyes of Christ, we should see in every one of these Chinese, Japanese, Russians, Germans, Czechs and Serbs a brother for whom Christ died, a man like ourselves as dear to God as that boy in the training camp is to you.

V

"No man is an island, intire of it self; every man is a peece of the Continent, a part of the Maine." We are members one of another. Such is the teaching of the Bible from beginning to end. On almost its first page this note is struck. Two men stand face to face. One is a farmer, the other a sheep-raiser. They are not competitors. Each is necessary to the other, one providing food, the other clothes. Their natural relationship is that of brothers. Their unnatural relationship is that of foes. Cooperation is their normal relation. The envy and malice which destroy it are abnormal. This is plainly the writer's point of view. In a jealous rage, the one kills the other. Then, in the naive anthropomorphism of the ancient narrative, we are told that God asked the murderer, "Where is thy brother?" He answered, "Am I my brother's keeper?" And God said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." It was not a matter of Cain and Abel only. It was Cain and Abel and God.

Brotherhood, not the denial of it, is man's primitive, instinctive reaction to his fellow. Watch a little child: he loves everyone, trusts everyone, shares with everyone, believes everyone is his friend, cannot understand why anyone should want to harm him. A few days ago I was standing on the curb when a small boy came up, slipped his hand in mine. When the light changed he gripped my hand more tightly, we crossed the street together, then went our separate ways. Little, unspoiled child, surrounded by an atmosphere of love from the day he was born, he assumed I was a friendly person and would protect him. That is the natural, instinctive attitude. The attitude of

(Turn to next page)

Sure it's a Favorite! 3000 CHRISTIAN MUSIC LOVERS HELPED COMPILE IT



300 Numbers • 52 Scripture Readings
• Attractive Durable Blue Cloth Binding
• Gold Stamping • Complete Index
• Large Music Type • A Joy to Use.

FAVORITE HYMNS No. 2

You'll like this favorite of favorites, compiled from the choices of thousands of Christian music lovers all over the country. A general purpose songbook for Bible school and church. Contains 300 outstanding selections for all occasions — Sunday school songs and communion hymns, special day numbers, youth choruses, and children's songs. \$45 a hundred, cloth; or \$30 a hundred, paper; not prepaid.

FREE SAMPLE to any songbook committee considering the purchase of new books. Send name, address and name of church to Dept. C. M. 4.

The Standard Publishing Co.
8th and Cutter Streets, Cincinnati, Ohio

U.S. and CHRISTIAN FLAGS



Beautiful flags in all sizes for Churches, Sunday Schools, Lodges, etc. Available in grosgrain rayon, taffeta, or bunting. Tear out this ad and write for our free catalogue and direct factory prices.

SERVICE FLAGS

Honor your members with the armed forces—display a beautiful service flag with one star for each person in service. Ask for free catalogue. Write today.



Faircraft Co., Dept. C, Rock Island, Ill.

A COMPLETE SERVICE

FOR THE

Church and Sunday School

Have your name added to our mailing list and receive our catalogs, samples and suggestions.

Ernst Kaufmann, Inc.

9 Spruce St.
New York City

209 S. State St.
Chicago, Ill.

BEAUTIFY YOUR CHURCH

with

MANITOWOC FINE FURNITURE

Write for Drawings and Prices

MANITOWOC CHURCH FURNITURE CO.
Department No. 5 Waukesha, Wisconsin

aloofness, of indifference, of suspicion, of hostility, is unnatural.

We are our brother's keeper. We are made for one another. We belong to one another. We who are many are one body. According to the Bible we are bound together in a common sinfulness: "In Adam's fall we sinned all." There is a warp, a twist, an impediment in human nature which we all share. According to the Bible also we are bound together in a common redemption: "Christ died for all, wherefore henceforth we know no man after the flesh." The truest interpreter Christ ever had saw in his cross the breaking down of walls of partition. These walls looked as solid in Paul's day as in ours: walls dividing race from race and man from man. But at Calvary something happened that knocked the props from under these walls. "God was in Christ reconciling the world unto himself." "There cannot be Greek and Jew, barbarian, Scythian, bond or free: but Christ is all and in all." "In him all things consist," or as the margin reads, "In him all things are held together."

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Can we truly say that because Christ died for all, therefore we know no man after the flesh? Have we allowed his cross to blot out for us the distinctions which estrange? Do we know and feel that, because one is our Father, beneath all our differences beats one common heart of mankind? Look out across the world. Never were we so close together. Never were we so far apart. The things that bind us together are obscured. The things that set us at odds are magnified. In face of the world's blatant denial of man's brotherhood, God help us to affirm it and to live it:

O brother man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer.

"No man is an island, intire of it selfe; every man is a peece of the Continent, a part of the Main; . . . Any man's death diminishes me, because I am involved in Mankinde; And therefore never send to know for whom the bell tolls; It tolls for thee."

Benediction

May the blessing of God rest upon all his people in every land, of every tongue. The Lord meet in mercy all who seek him by whatever name or sign. The Lord comfort all who suffer and mourn both near and far away. The Lord bless us and keep us and grant us his peace. Amen.

★ TWO MORE

HELPFUL BOOKS

by STANDARD ★

You'll want both these brand-new additions to Standard's helpful books for Sunday school and Church groups. They are timely, practical, and true-to-the-Bible.



★ CHILDREN AT WORSHIP

by Percy Elizabeth Parris, 128 pages; cloth, \$1.25. A storehouse of worship service materials for Primary Department superintendents and teachers. Scores of memory verses, prayers, stories, blackboard outlines, etc., arranged topically in fifty-two programs. Also 27 Primary songs. Every program tested in actual use.

★ HYMN DRAMATIZATIONS

by Nellie E. Marsh and William A. Poovey. 185 pages, \$1.50, cloth; paper, 90c. Twenty-one simple dramatizations, some depicting how the hymns came to be written, and others interpreting hymns. Simple enough for amateur performers, yet dramatic in the stories they tell. Effective for evening church service, church-school worship service, young people's programs, club or other meetings.



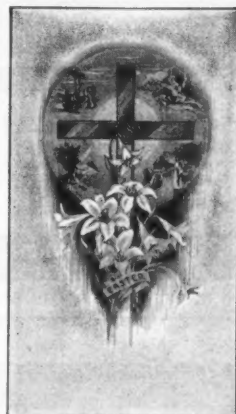
Buy
Helpful
STANDARD
Books

Order from your
bookstore, or ad-
dress our Desk C.M. 4

The Standard Publishing Co.

8th and Cutter Streets, Cincinnati, Ohio

BUILD UP Your Attendance! INCREASE Your Contributions! BEAUTIFY Your Services!



Use these full color lithographed bulletins, folders, letterheads and offering envelopes for your Easter services.

— PRICES —

Bulletin No. 1027, 8 1/2 x 11 flat, \$1.50 per 100, \$6.00 per 500, \$10.00 per 1000.

Fo'lder No. 1028, 5 1/2 x 6 3/4 flat, 75c per 100, \$2.50 per 500, \$4.00 per 1000. OFFERING ENVELOPES TO MATCH — Large Size, 3 1/16 x 5 1/2, No. 997, 75c per 100, \$2.75 per 500, \$4.50 per 1000.

Medium Size, 2 1/2 x 4 1/2, No. 999, 50c per 100, \$2.25 per 500, \$3.75 per 1000.

— FREE SAMPLES —

A complete set of samples of the numbers illustrated and others available will be sent upon request without obligation.

ERNST KAUFMANN, INC.

7 Spruce St.
New York City

209 S. State St.
Chicago, Ill.



**NO LIQUOR SERVED
AT THESE HOTELS!**

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

PHILADELPHIA

ROBERT MORRIS—Arch and 17th Street, 208 rooms—\$2.50 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.



PULPIT FURNITURE
Chairs, Communion Tables,
Baptismal Fonts, Etc.
Fide furniture at factory-to-
Church prices. State your needs.
DE MOULIN BROS. & CO.
1163 S. 4th St.
GREENVILLE, ILLINOIS



THE SCRIPTURES
Visualized
Motion Pictures
and Film Strips
Christ-centered, soul-
winning visual aids
produced by Christians.
Literature upon request.
SCRIPTURES VISUALIZED INSTITUTE
105 WEST WYOMING STREET, CHICAGO, ILLINOIS



CLERGY CLOTHING, CASSOCKS
HEADQUARTERS
CHOIR GOWNS
PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLE • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
121 23 ARCH ST. PHILADELPHIA, PA.



THE J. & W. LAMB SCHOOL'S
TENAFLY, N.J.
STAINED GLASS
CHANCELS AND ALL
CHURCH CRAFTS 1857



Ministering to Homes Bereaved By War

by J. E. Harris

The great offensive has started and many American homes have faced the tragedy of death by war. Mr. Harris, who is the minister of the First Baptist Church, Lethbridge, Alberta, Canada, gives some good suggestions to our readers for a help in pastoral ministry.

ALREADY homes of the nation have suffered the loss of loved ones through this war, and as the United Nations take the offensive the casualty lists will grow longer and more homes will be stricken. Against this ministers need to be prepared so as to serve effectually in the ministry of comfort to families this war will bereave.

There are two wise preparatory measures to take that will stand the minister in good stead when he is called upon to render this service of consolation.

The first is to take special care to be acquainted with all the families from which men have gone into the forces who would look to our church in the event of their loved ones being taken. There will be cases where we shall be called upon to minister to homes thus bereaved where the family are strangers to us. We must then do the best we can, but we are likely to be of greater help if we already stand on a footing of friendly intimacy with the home.

We all have people more or less loosely connected with our congregations. They are inactive members, adherents who come occasionally to our church, people who never come at all, but send their children to our Sunday school. Homes actively connected with the church we know, but these people on the fringe of the church life we may not know very well. This is a time to get to know such families better. In particular we should find out those among such homes from which men have gone into the forces, and make a special point to get acquainted with them, showing a friendly interest, enquiring of the welfare of the men who are away, and building up the confidence of the family in the church and its minister. Such friendly relations would be of great help if and when the time should come for us to comfort bereaved hearts in such homes. Let us not be unacquainted with any homes from which men have gone, however remotely connected those families may be with

our church, providing it is the church they would expect would stand by them in their grief.

The other measure that would stand us in good stead when the hour of bereavement strikes is correspondence with the men themselves who have gone from the homes for which we stand responsible as ministers. If we are in touch by letter with all the men who are away from our families, we shall be the better equipped to bring comfort in the case of those men who do not return.

We may not be able to write very often ourselves, but we should see that letters go from our people that will be recognized as revealing the interest of the church in these men. We should also get off our own letters to the men from time to time. Perhaps it will be a mimeographed letter with perhaps a brief personal note along with it, but there should be letters going from us as ministers to all the men from our homes, as often as possible.

It is good to include in such correspondence some gospel note that might help men who are vague as to their relationship to Christ. A helpful gospel tract enclosed, well and wisely chosen, may be God's own messenger to some wistful and lonely heart that stands in need of God.

The men will reply to such letters, and sometimes they will open their hearts to a minister in a letter as they would not in conversation.

I had such an experience recently. A young man from another city had been stationed in our city and had there become engaged to a young woman who was a member of our church. I officiated at their wedding. For almost two years he has been overseas. I have written him as I did the others in the forces from our families, and he had acknowledged my letters, but that was about all. Then came the Dieppe raid. He was in it. He saw some of his own "pals" killed outright. He was marvellously spared himself.

Back in England he wrote me again. This letter was different. I could tell

he wanted to give expression to deep emotions by writing to someone he felt would understand. He told a little about the experience he had been through and the impression made on him. Then he went on to tell of his own faith, and of his readiness if the call should come to him. He also wrote some tender words concerning his affection for his wife, and all this from a young chap who had impressed me as not having much of Christian faith or experience.

Should that lad fail to return, I have, in that letter, that which would give great comfort to his wife and to other dear ones. But had I not been in correspondence with him, he might never have written me that letter. So let us keep on writing to the men who are away from our churches. It will be a help to them now, and it may be a help to us and their loved ones, if they should not come home.

When Death Strikes

Certainly we should be prompt in calling on the stricken home. To that end we should watch the papers for casualty lists and be alert to get word at once if someone connected with one of our homes is killed, wounded, or missing. This is another reason why we should know the homes less closely connected with us, but who would look to us in their hour of sorrow. If we do not know them we may be late getting to realize that one of our homes has been stricken, and promptness in calling, on the part of the minister, is expected and needed in such cases.

The hard part is making that first call. Here one man cannot tell another what to do, nor will one man use any stereotyped approach and utterance. If he does he will not get very far. What to say and do must be left largely to the particular circumstances and what they dictate as fitting. If we go with heartfelt sympathy and humble trust in God for guidance, surely "it shall be given us in that hour what we shall speak."

Where, as will usually be the case, burial at home is impossible, we should stand ready to conduct a simple memorial service if that is desired, at which without extravagant laudation some simple and sincere appreciation of the sacrifice made in the cause of the nation can be expressed and the Christian consolations for the hour of bereavement brought forth.

If all this is succeeded by an early follow-up call, calls being brief while the sorrow is fresh, and by occasional calls in which there is an alertness to render any practical help and give any needed counsel in the after period of adjustment to new circumstances, we shall have fulfilled a ministry of helpfulness, comfort and strength that will be gratefully remembered.

CONFERENCE FOR MINISTERS AND OTHER RELIGIOUS WORKERS

July 12-16 and July 19-23. Lectures On Significant Topics by Henry Sloane Coffin, Reinhold Niebuhr, J. Harry Cotton, John C. Bennett, Paul Scherer, Frederick C. Grant, Edwin E. Aubrey, Charles C. Webber, John Knox, George E. Rundquist. Evening Forums with Channing H. Tobias and Hans Simons. July 26-30. Conference On The Minister at Work, under the leadership of Robert L. Calhoun, Mark A. Dawber, Paul S. Heath, Leonard Hodgson (Oxford), Norris L. Tibbets, Luther A. Weigle, Eduard C. Lindeman, and others.

August 2-6. The Impact of the War Upon Pastoral and Counseling Responsibilities, with consideration of personal problems, family life, the armed forces, civilian communities, delinquency. Ernest R. Groves, Charles MacFie Campbell, Robert L. Sutherland, Frederick H. Allen, Francis W. McPeck, Otis R. Rice, Arthur S. Devan, Allman R. Pepper, Harrison Sayre, and others.

SUMMER SCHOOL—July 6 to August 13, 1943

Enrollment for credit July 6 to 23 and July 26 to August 13 also possible.

COURSES in Bible, Church History, Philosophy of Religion, Christian Ethics, Practical Theology and Religious Education.

Wide range of Columbia University courses also available.

Address: Director of Summer Courses

UNION THEOLOGICAL SEMINARY, 3041 Broadway, New York

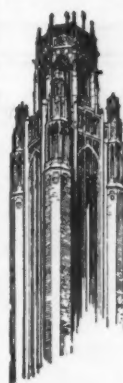
THEY SAY

REALISM AND PNEUMATISM

Editor, *Church Management*:

In your editorial: "Church Didn't Miss the Bus," February, 1943, you rightly charge the church with inability or unwillingness to see the inevitable coming of the war and with tragic failure to face the reality of life in view of that crisis. There is an aspect of this "bus" business which is even deeper, it seems clear. The supreme realities of this world are—men must, if sensible, honest and true to what they know of soul and self, admit—spiritual. Along with realism (or, as its very essence) must come pneumatism—to coin, or reapply a word once used in an obscure medical way. By pneumatism is meant, or may be meant, that system which looks upon everything as spiritual, which views everything in the light of the spirit, and believes most profoundly that the world of the future, as the world of the present, is under the creative power of the spirit of God.

Whether the church "missed" the bus of this reality so fully as seems though, may be a question. But with the present line-up of materialism versus pneumatism, if we may again use the word, in conflict, there is being found more widely and insistently a call and a challenge to make, if possible, the world which will emerge after the drum-beats are done, a more spiritual one. Here is where the church may face the reality of our day; and mayhap would have done so better in the past, had she been awake. Could the war-halls of men have heard the claims of the spirit, could the parliaments and whatever federations we may yet have had of men, have sensed the inevitable supremacy and total immediacy of the spirit of God, as the solution of all human difficulties and the harbinger of the kingdom of the rights and liberties of man,—could that banner, the slogan and emblem of



College Students Destined for the Ministry

If such students are properly credentialed by their church authorities and are accepted by a recognized Theological Seminary, they may receive II A classification. Thus the government is cooperating in securing continued religious leadership for the churches.

For further information, address:

The Chicago Theological Seminary
Albert W. Palmer, President
5757 University Avenue, Chicago, Illinois

Chime Records

of

LENT and EASTER HYMNS

RANGERTONE, Inc.

73 Winthrop St. Newark, N. J.

NEW NATIONAL NEWSPAPER

Brings you each week an unbiased summary of current world-wide news of Protestant activities and achievements.

**READ BY MEMBERS OF MORE THAN
30 PROTESTANT DENOMINATIONS**

Send for your **FREE COPY**

10-Issue Trial Sub. 25c—Regular Price
1 yr. \$2.00

The Protestant Voice

Dept. C Fort Wayne, Indiana

the spirit, have been paramount at the head of governments and powers and principalities of this earth, who could doubt that the spirit of God seizing this opportunity of man's emergency would have won a victory for peace and launched us on the way we want to go into a kingdom of more spiritual things.

George Hibbert Driver,
Pastor Congregational Church,
Bennington, New Hampshire.

Minister's Vacation Exchange

IT does not look as though there will be "Vacations as usual" this year.

Usually the April issue contains many more offers than are presented here. There are many reasons, of course, why preachers will be limiting their vacations this war summer.

We will continue the department through the May and June issue. If you have something to offer write out the proposition in a form similar to the following. Be sure to list your own

name and post office address. Mail to the office of Church Management not later than April 10th.

Williamson, West Virginia. Methodist church, 700 members, located in the scenic section of West Virginia. Will exchange pulpits and parsonages for a month during midsummer. Because of travel restrictions the exchange should be in a nearby state. **Fred B. Wyand, First Methodist Church, Williamson, West Virginia.**

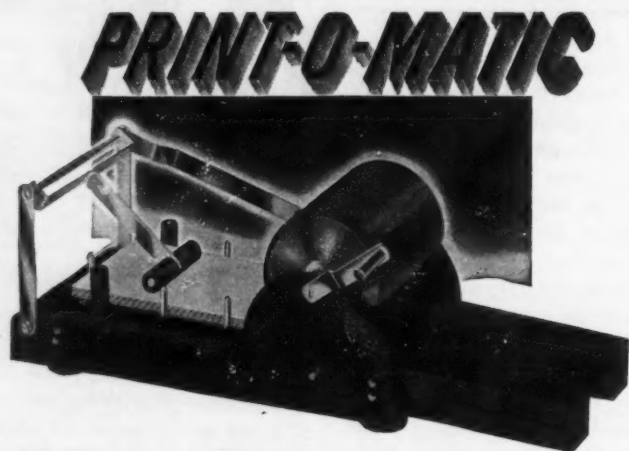
Michigan City, Indiana. To ministers of the District of Columbia and nearby

Virginia and Maryland. Do you want to spend your vacation in the Dunes area of Michigan, right on the lake? An exchange of pulpits with the First Christian Church of Michigan City is invited for either July or August. The minister here will leave his car and ration card B, and his apartment for the supply minister, asking that the same conditions apply. If an exchange is not possible will supply a pulpit in Washington under the same conditions. Write to **A. P. Wilson, 1102 Cedar Street, Michigan City, Indiana.**

Will Supply. In exchange for use of manse from middle of July to middle of August, or all of August, minister of Presbyterian Church of more than 1100 members will be glad to supply your pulpit. **Walter L. Ritter, 1123 Fourteenth Avenue, Altoona, Pennsylvania.**

Will supply. Pastor of a large Baptist parish in Nebraska will supply for the use of the parsonage any time between July 1 and August 31. Anywhere. **W. E. Tharp, Platte Center, Nebraska.**

Louisville, Kentucky. Will exchange pulpits and parsonages during July or August with minister in northern Michigan, Wisconsin, Minnesota, or along the Gulf coast. Would also consider eastern or southern mountain areas. We are on high and tree-filled Crescent Hill, just four blocks from the great Southern Baptist Seminary. Beautiful setting, ideal for study or sightseeing. If exchange is not possible, will be willing to supply pulpit for use of parsonage. **J. A. Garshaw, Crescent Hill Christian Church, 2918 English Avenue, Louisville, Kentucky.**



Printomatic - Automatic Self-Feeding Post Card Stencil Printer

Prints Up to 2,000 Post Cards, or Paper Same Size as Cards, Per Hour

A WONDERFUL TIME, LABOR AND MONEY SAVER

Machine is inked from inside open drum, just like a big standard machine. It will print anything you Hand-write, Typewrite, Trace or Draw on Stencil, such as Notices, Announcements, Tickets, etc. It is the long looked for Satisfactory Post Card Printer.

Printing Stencils are Standard Blue with Silver Top Printed Scales, Numerals, etc. They are only \$1.50 per quire of 24—about 6 cents for each job of printing.

We are glad to be able to offer this Valuable Pastor's Assistant to our subscribers, for we understand from reliable sources that Ministers throughout the country are installing PRINTOMATIC to make their equipment complete.

The Total Price for Machine, Including \$2.35 Worth of Starting Equipment, Stencils, Ink, Hand Writing Stylus, etc. is **ONLY \$9.50**

F. O. B. Pittsburgh, Pennsylvania

ORDER YOURS TODAY WHILE THEY ARE AVAILABLE, for they are made of Durable Sheet Steel, and steel is scarce.

ORDER BLANK

THE INDEPENDENT PRESS, 2212 Superior Avenue, Cleveland, Ohio

O. K. Here's remittance for \$9.50 for one Printomatic Post Card Printer complete with \$2.35 worth of supplies. I understand Printomatic is guaranteed for one year, and that if I should not be pleased with machine, I have the privilege of returning it within 30 days and you will refund this \$9.50 Security Deposit.

Send Printomatic Complete to

Name _____

Street Address _____

City _____

State _____

DEFEATS BILL TO TAX CHURCH PROPERTY

Salem, Oregon—A bill to put church property on the tax rolls, along with property devoted to educational, charitable and scientific activities, was defeated by the Oregon legislature.

The following measures also failed to win approval of the session:

A bill providing separate chaplains for Oregon State Penitentiary and Oregon State Training School for Boys.

A bill proposing legislation of Saturday as a school day, opposed by the Seventh Day Adventists.

A bill that would have given injured workmen the right to have the services of Christian Science practitioners under the state workmen's compensation act.



CHOIR GOWNS
PULPIT VESTMENTS
 Hangings·Ornaments·Fringes·
 Furnishings and Supplies
CATALOG, FREE ON REQUEST
The C.E. WARD Co. New London, O.

A Complete Plan for Your D.V.B.S.

Just what you need for your 1943 Daily Vacation Bible School. Write today for FREE prospectus and Sample Lesson. Not a dull moment. A blessing to untrained teachers, a welcome aid to the trained.

"SUPERIOR" Summer School Series

of Daily Vacation Bible School Lessons

This summer you have a lifetime opportunity to reach boys and girls of your community. Do it with this planned program for Beginners, Primary, Juniors and Intermediates. Teachers Manuals 25c with outlines, plans and lessons. Fascinating expressional Pupils Manuals only 12c. Write today and discover why this series is the fastest growing for D.V.B.S. in the country.

THE SCRIPTURE PRESS, Inc. Dept. CM-33 800 N. Clark St., Chicago, Ill.



A few of 750 in one D.V.B.S.

Biographical Sermon for April

Oliver Cromwell - - A Religious Rebel

by Thomas H. Warner

Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.—Judges 2:16.

OLIVER CROMWELL was born at Huntingdon, England, April 25, 1599. He was educated at Sussex College, Cambridge. Cromwell was a member for Cambridge in the Short and Long Parliaments, in 1640. He was foremost in securing military forces for Parliament, and often acted without authorization. He organized the Ironsides from men "who made some conscience of what they did." They were generally credited with the victory at Marston Moor. Cromwell crushed the Royalists at Preston and elsewhere, and signed the warrant for the execution of Charles I. He became Protector (really Dictator) in 1653.

It is said that Cromwell underwent long periods of religious repression, which ended in "light." He was convicted by the Holy Spirit, sought pardon, and found it at length.

Carlyle wrote: "It is therefore in these years that we must place what Oliver, with unspeakable joy, would name his conversion—his deliverance from the jaws of eternal death. Certainly a grand epoch for a man: properly the one epoch."

From his marriage a new era began in Cromwell's life. He had got a helpmeet, a noble woman to be the partner of life's journey, who sustained with dignity the strange vicissitudes she had to pass through. After adorning a court with the virtues of a sweet and generous nature, controlled by the influences of sincere piety, she descended to poverty and neglect with the same dignity. The perennial sweetness of his family life played about Cromwell's spirit like a fresh fountain, and fol-

lowing him into the camp and the cabinet, kept him truer to duty and to God.

A writer says: "Cromwell's first triumph was over himself, and he was thus enabled, from the day that he beheld an enemy in the field, to exhibit the endowments of a veteran. Such was the temper and discipline of his mind, that all the good and the valiant were irresistibly drawn to his camp, not only as the best school of martial science, but also of piety and religion, and those who joined it were necessarily rendered such by his example."

In his last moments Cromwell asked the minister who attended him whether it was possible that one who had ever been in a state of grace should fall from it. The minister answered in the negative. "Then," said Cromwell, "I am safe, for I am sure that I was in a state of grace once."

One of Cromwell's biographers wrote: "The storm raged without, but all was calm and peaceful in the death chamber. The laborer was going to his rest, the toil-worn soldier to his home, and the dark messenger who beckoned him away was welcome to him as the breath and sunset of evening to one who has borne the burden and heat of the day."

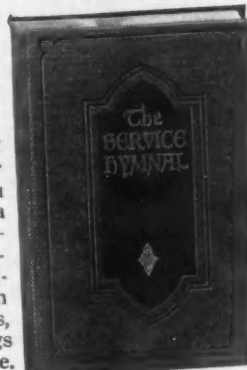
For nearly two centuries Cromwell's memory was despised and hated. His body was exhumed from Westminster Abbey and hanged, and his head was impaled in public view. "I know," said he, "God has been above all ill reports and will in time vindicate me." He has. Cromwell is honored today as one of England's greatest sons.

According to the writer of the Book of Judges, God raised up rulers to deliver the Hebrews in their hour of peril. History indicates that God has always done that. He raised up Cromwell. We can trust him to raise up deliverers in every world crisis.

HIGHEST IN QUALITY

Quality attracts whether in preaching, singing, architecture or furnishings.

This is why "The Service Hymnal" will advance your work in the church and school. It is a book of quality—in materials, manufacture and binding as well as in musical contents, Scripture readings and spiritual force.



THE SERVICE HYMNAL

Send for FREE sample copy; you will sense instinctively its fitness for every religious need. Descants to established tunes are a popular feature. First classified hymnal to be completely orchestrated. Bound superbly in lacquered 'Class A' cloth, tarnish-proof gold embossing, tinted edges, price only \$67.50 a 100, not prepaid.

**LOOK!
FREE
SAMPLE
COPY**

If your church needs new hymnals write post card giving your official church title, the name and denomination of your Church, tell us when you expect to buy and we will send a Free sample of "The Service Hymnal" and our folder of "Finance Plans" for easy purchase of new books.

HOPE PUBLISHING COMPANY
ESTABLISHED 1892
only the best in song books

5709-D3 West Lake Street

Chicago, Illinois



OUTSTANDING CHURCH-SCHOOL BUILDINGS

in America have been equipped from the full line of Sunday school furniture manufactured by us.

What Are Your Requirements?

Inquiries Will Receive Prompt Attention

Standard School Equipment Co.

Siler City, North Carolina

Editorials

(From page 7)

its roots in tax exemption. There are many ideas as to why churches enjoy this exemption but it comes back to the one thing that they are not taxed because they are churches. If they do not have to pay taxes it is easy to suggest that the professional man, the tradesman and the craftsman also throw off all profit. The same religious group which will pass resolutions approving organized labor will try to chisel trade or personal services for its own work. A church will deny its application to its own custodian, its own printer or tradesman.

We could write a volume from illustrations we have gathered in our own limited experience. There was the instance of the social service committee at a great denominational gathering which had its resolutions regarding industry and labor printed at a notorious non-union shop. Incidentally, the resolution com-

mended unionism. There was the minister's association which met in a hotel when a strike was in progress. They commended the strikers but decided to continue to eat in the hotel because they got the best seventy-five-cent luncheon in town there. There was the very pious woman, controller of a great department store. She had many charities. She insisted that all houses from whom she purchased stock make a contribution to her church. There was the church, next door to a restaurant, which advertised daily luncheons and catered to the public. Remember that the restaurant is not a tax exempt institution. There was the denomination, and a dozen others, which resisted the inclusion of churches in the social security act. As a result their own employees do not have this social protection.

A lot of the energy which has gone into denouncing bingo being conducted in some one else's church might better be used in an effort of self appraisal, to see just how social minded one's own church really is.

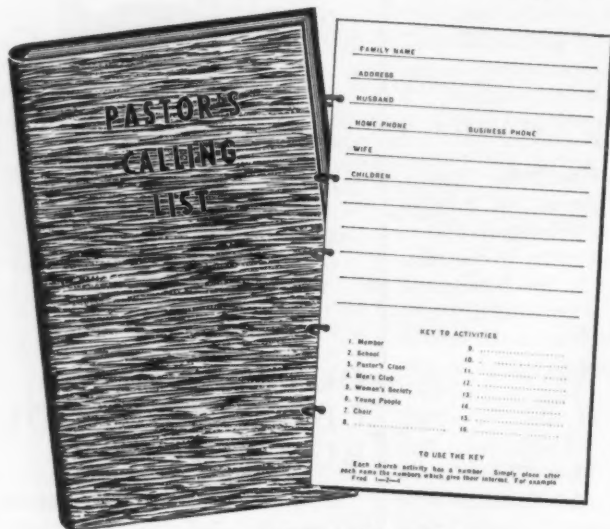
Correction

On bottom of first column, page 25, the name of the signer is incomplete. It should be Edwin McNeill Poteat.

Church Management Directory for 1943-44

Will be published as the July issue of *Church Management* on July 1, 1943

"Pastoring" Is Doubly Important in These Days



Over All Size 4"x6 1/4"

Do You Have a Satisfactory Plan?

The Pastor's Calling List

The Pastor's Calling List presents a family information card for indexing the families of the entire parish. These may be used as a loose card or, if you prefer, as a page in a loose leaf binder. All cards are punched for the special "Kamket" patented binder.

Special keying on the card makes it possible to have information about each member of the family in small space.

Invaluable for pastoral calling.

PRICES

Cards—Package of Fifty\$50
Per Hundred90
Special "Kamket" Binder25
Heavy Imitation Leather Binder70
Each of these binders has a capacity of fifty cards	

SPECIAL TO SUBSCRIBERS—One unit consisting of a Kamket binder with fifty cards inserted, 45 cents; limit, two units to a subscriber. No limit on cards.

(IMPORTANT: We have purchased all remaining wire in this area for this Kamket binder. Less than 1,000 of the loose leaf binders will be available until after the war. When these have been disposed of the service will be continued as a card system. As long as the binders are available our special offer of a binder with 50 cards will be available to paid-up subscribers at 45 cents per unit.)

CHURCH MANAGEMENT

1900 Euclid Avenue

Cleveland, Ohio

Advertisers' Index

(From second cover)

M	Page
Macmillan Co., The	31, 41
Malz, C. M. (Windowphanie Co.)	Third Cover
Manitowoc Church Furniture Co.	53
McCarthy & Simon, Inc.	42
Ministers Life & Casualty Union	Back Cover
Moller, Inc., M. P.	51
Moore Co., E. R.	48
Morehouse-Gorham Co.	49

N	Page
National Academic Cap & Gown Co.	54
National Bible Press	39
National Religious Press, The	5

O	Page
Oxford University Press	30

P	Page
Payne-Spiers Studios, Inc., The	42
Peabody Seating Co.	6
Pittsburgh Typewriter & Supply Co.	49
Prince George Hotel	50
Protestant Voice, The	55
Pulpit Digest, The	40

R	Page
Rangertone, Inc.	55
Rauland Corp., The	45
Redington & Co., J. P.	52, Third Cover
Reed, Mary Lewis	43
Religious Book Club, Inc.	33
Religious Film Service	42
Revell Co., Fleming H.	3
Rileys	47
Rodeheaver Hall-Mack Co.	51
Ryan Lantern Slide Service	40

S	Page
Scripture Press, The	57
Scriptures Visualized Institute	54
Standard Publishing Co., The	29, 47, 53
Standard School Equipment Co.	57

U	Page
Union Theological Seminary	55
United States Bronze Sign Co.	Third Cover

W	Page
Ward Co., The C. E.	56
Westminster Press, The	39
Wicks Organ Co.	33
Willett, Clark & Co.	Third Cover
Winters Specialty Co., H. E.	Third Cover
Womans Press, The	33
Woolverton Printing Co.	52



Erected by an Arkansas Church, this tribute was planned and ordered through the mail—our specialty.

NOW -- CAST HONOR ROLLS

A FITTING TRIBUTE, this plaque with gleaming raised letters was designed and created exclusively for Churches. Skillfully finished by men who made bronze, the tablets are solid castings in an entirely non-critical material, resembling the "Metal of the Ages." Easily attached name plates are ordered as needed. Designs available in all sizes for all requirements.

TABLETS THAT LOOK LIKE BRONZE

Preserve the tradition of Memorial and Donors' Tablets. Our dignified castings have all the beauty of sculptured bronze. Let us help you solve your needs.

MODESTLY PRICED, our plaques are within reach of all. You are welcome to full information.

"Bronze Tablet Headquarters"

Designers — Craftsmen — Manufacturers

United States Bronze Sign Co., Inc. 574 BROADWAY, NEW YORK, N.Y.



Does Your Church Need Money

For Mortgage Payments, Building Fund, Church Organ, or Other Purpose?

100 Chapel Banks, used according to plan, will earn from \$600.00 to \$1,000.00 per year—EXTRA INCOME. Use them with the Penny-a-meal collection plan.

They are strongly made of wood, nicely finished, easily opened and re-sealed. Labels furnished for sealing.

Special purchase plan available. Full information sent upon request.

HOME NOVELTIES CO.

SAMPLE—35c

407 Monmouth Street Gloucester City, N. J.



STAINED GLASS EFFECTS

At Low Costs

Through the use of "Windowphanie" plain glass windows can be transformed into rich, colorful designs. Easily applied.

Ask for free samples

65 Fifth Avenue **C. M. MALZ** New York City

20TH CENTURY QUARTERLY

Thomas Curtis Clark, Editor
For Better Teaching, Deeper
Study, Firmer Faith. The leading Lesson
Quarterly of young people and adults.
Based on International Uniform Lessons.

Sample copy Free. Write today.

THE 20TH CENTURY QUARTERLY

407 S. Dearborn St., Dept. CM, Chicago, Ill.

CHURCH FURNITURE

Pews, Pulpits, Pulpit Chairs, Communion
Tables, Baptismal Fonts, Folding Chairs,
Sunday School Furniture. We allow for or
sell your old equipment.

Catalogue and details on request

REDINGTON CO., Dept. B, Scranton, Pa.



Only \$25 to \$35
Secures This Electric Bulletin

Build your own cabinet from our blue prints, and
we supply steel sign panel and letter equipment. Hun-
dreds of churches are thus securing an electric bulletin
at great savings. Send for information.

H. E. WINTERS SPECIALTY CO.

308 1/2 E. 4th St. Davenport, Iowa.

★ ————— ★
Now...

Family Hospital Benefits

||| The Ministers Life and Casualty Union
now offers hospital benefits to both the
minister and his family.

This new service is added to Health and
Accident Insurance policies and reimburses
you for hospital and nursing expense as
provided in the contract.

Investigate this great new service today
No obligation . . . No agent to call

JUST SEND IN THE COUPON

**LIFE, HEALTH
ACCIDENT
and
HOSPITAL
INSURANCE**



**AT COST
for
CLERGYMEN**

The Ministers Life and Casualty Union
100-B West Franklin Minneapolis, Minnesota

Please send me information on your Family Hospital
Reimbursement plan as announced in **Church Management**
for April, 1943.

Name

Address

Birth date
Month Day Year

Denomination

★ ————— ★